THE GENERAL MAGAZINE, AND *Hiſtorical Chronicle,*

For all the *Britiſh* Plantations in *America.*

[To be Continued Monthly.]

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THE GENERAL MAGAZINE, FEBRUARY, 1741.

PROCEEDINGS *in the Parliament of* Great-Britain *on the Bill for prohibiting the Exportation of Proviſions, &c.*

Veneris, 21 die Novembris. 1740.

MR. Attorney-General preſented to the Houſe (according to Order) a Bill to enable His Majeſty to prohibit, for a Time to be limited, the Exportation of Corn and other Proviſions out of *Great-Britain, Ireland,* and His Majeſty's Colonies and Plantations in *America*; and the ſame was receiv'd and read the firſt Time, and ordered to be read a ſecond Time.

Lunæ, 24 die Novembris.

Reſolved, That the Bill to enable His Majeſty to prohibit, for a Time to be limited, the Exportation of Corn and other Proviſions out of *Great-Britain, Ireland,* and His Majeſty's Colonies and Plantations in *America,* be read a ſecond Time To-morrow Morning.

Martis, 25 die Novembris.

A Petition of *Richard Partridge,* Agent for the Province of *Pennſylvania,* and alſo Agent for the Province of *New-Jerſey,* was preſented to the Houſe and read, ſetting forth, That if the Bill, now depending in the Hou e, to

enable His Majeſty to prohibit, for a Time to be limited, the Exportation of Corn and other Proviſions out of *Great-Britain*, *Ireland*, and His Majeſty's Colonies and Plantations in *America*, ſhould paſs into a Law, the Petitioner apprehends it would greatly affect the ſaid Provinces of *Pennſylvania* and *New-Jerſey*; and tend not only to the great Prejudice of the Inhabitants thereof, but alſo of the *Britiſh* Sugar Colonies in the *Weſt-Indies*; that it would occaſion a Stagnation of the Trade and Commerce of the ſaid two Provinces, incapacitate them from paying the Merchants of *Great-Britain* for the *Britiſh* Manufactures annually imported there, and greatly diſtreſs our Sugar Colonies, as alſo ſeveral other of our Plantations, for Want of Proviſions; and therefore praying, in Behalf of the ſaid Provinces, that they may be exempted the ſaid Bill, or that the Houſe would be pleaſed to hear the Petitioner, by his Council, what he may have to offer, touching the Premiſes, againſt ſo much of the ſaid Bill as will affect the ſaid Provinces of *Pennſylvania* and *New-Jerſey*.

Ordered, That the Petition do lie upon the Table until the ſaid Bill be read a ſecond Time.

A Bill to enable His Majeſty to prohibit, for a Time to be limited, the Exportation of Corn and other Proviſions out of *Great-Britain*, *Ireland*, and His Majeſty's Colonies and Plantations in *America*, was, according to Order, read a ſecond Time,

Reſolved, That this Houſe will, upon this Day ſevennight, reſolve itſelf into a Committee of the whole Houſe upon the ſaid Bill.

Ordered, That the Petition of *Richard Partridge*, Agent for the Province of *Pennſylvania*, and alſo Agent for the Province of *New-Jerſey*, this Day preſented to the Houſe and ordered to lie upon the Table until the ſaid Bill be read a ſecond Time, be referred to the Conſideration of the ſaid Committee.

Ordered, That it be an Inſtruction to the ſaid Committee, That they do admit the ſaid Petitioner to be heard before the ſaid Committee, by himſelf, if he think fit, upon the ſaid Petition.

Mercurij,

Mercurij, 26 die Novembris.

A Petition of the Merchants of *London*, whoſe Names are thereunto ſubſcribed, in Behalf of themſelves and others reſiding in and trading to *Ireland*, *Newfoundland*, the Provinces of *New-England*, *New-York*, the *Jerſies*, *Pennſylvania*, *Maryland*, *Virginia*, *North-* and *South-Carolina* and the *Britiſh Sugar-Iſlands*, was preſented to the Houſe and read, ſetting forth, That by the Exports of Proviſions from *Ireland* and the Northern *Britiſh* Colonies in *America* to the *Engliſh* Sugar-Iſlands, a very great and valuable Trade is carried on, without which thoſe Iſlands will not be able to ſubſiſt, their whole Dependance for a conſtant Supply of Victuals being thereon; that ſince the Exportation of Rice from *Carolina* directly to *Portugal* hath been admitted, and the Merchants trading to and from *Carolina* have fallen into the Method of Clearing the Ships with Rice deſigned for the Markets of *Holland*, *Hamburgh*, &c. at an out Port in the *Engliſh* Channel, the Planters of that Grain have greatly increas'd their Plantations; and, by rendering it very cheap in *Europe*, have obtain'd the ſupplying the *Dutch* and *German* Markets therewith, which heretofore had it from the *Mediterranean*; that the Benefits ariſing to *Great-Britain* from theſe Branches of Trade are very great, particularly in employing a large Number of Shipping, whereby Sailors are increas'd, and the many Tradeſmen, dependant on Navigation, ſupported; and that if any Stop be put to that Courſe of Buſineſs, which is neceſſarily carried on by His Majeſty's Subjects, from one Colony or Plantation to another, for their mutual Support, and from *America* to *Europe*, in Return for thoſe Goods and Manufactures which we ſend them from theſe Kingdoms, and which they cannot pay for but by the Returns of what they produce, the Petitioners conceive it may tend to deſtroy the beſt Branch of Trade we have now left; and that it will be in its Conſequences ruinous to Navigation, and to many Thouſands of His Majeſty's Subjects; and therefore praying the Houſe, That they may be heard by themſelves or Council, againſt the Bill to enable His Majeſty to prohibit, for a Time to be limited, the Exportation of Corn and

other Proviſions out of *Great-Britain*, *Ireland* and His Majeſty's Colonies and Plantations in *America*.

Ordered, That the ſaid Petition be referr'd to the Conſideration of the Committee of the whole Houſe, to whom the ſaid Bill is committed; and that the Petitioners be heard by themſelves upon their ſaid Petition, if they think fit, before the ſaid Committee.

[*To be continued as farther Advices come to Hand.*]

From a late Britiſh Magazine.

The CROWN *of* England's *Title to* America *prior to that of* Spain.

SIR,

THAT the vaſt Continent of *America* was firſt diſcovered by *Britons*, above three hundred Years before the *Spaniards* had any Footing there; and that the Deſcendants of that firſt Colony of *Britons* who then ſeated themſelves there, are ſtill a diſtinct People, and retain their original Language, is a Matter of Fact, which may be indiſputably proved, by the concurrent Account of ſeveral Writers and Travellers. I ſhall firſt quote a Letter of Mr. *Morgan Jones*, Chaplain to the Plantations of *South-Carolina*, ſent to Dr. *Thomas Lloyd* of *Pennſylvania*, by whom it was tranſmitted to *Charles Lloyd* of *Dol-y-frân* in *Montgomeryſhire*, Eſq; and afterwards communicated to Dr. *Robert Plott*, by the Hands of Mr. *Edward Lluid*, A. M. Keeper of the *Aſhmolean Muſæum* in *Oxford*. It is as follows.

"Theſe Preſents may certify all Perſons whatſoever, that in the Year 1660, I being then an Inhabitant in *Virginia*, and Chaplain to Major General *Bennet* of *Manſeman* County, the ſaid Major *Bennet* and Sir *William Berkley* ſent two Ships to *Port-Royal*, *Carolina*, now called *South-Carolina*, which is 60 Leagues to the Southward of *Cape-Fear*; and I was ſent therewith to be their Miniſter. Upon the 8th of *April* we ſet out from *Virginia*, and arriv'd at the Harbour's Mouth of *Port-Royal* the 19th of the ſame Month, where we waited for the reſt of the Fleet that was to ſail from *Barbadoes* and *Bermuda* with one Mr. *Weſt*, who was to be Deputy-Governor of the ſaid Place. As ſoon as the Fleet came in,

in, the ſmall Veſſels that were with us ſail'd up the River to a Place called the *Oyſter-Point*. There I continued about eight Months; all which Time being almoſt ſtarved for want of Proviſions, I and five more travell'd thro' the Wilderneſs 'till we came to the *Tuſcorara* Country: There the *Tuſcorara Indians* took us Priſoners, becauſe we told them we were bound for *Roanoke:* That Night they carried us into their Town, and ſhut us up cloſe by ourſelves, to our no ſmall Dread. The next Day they enter'd into a Conſultation about us; which after it was over, their Interpreter told us, that we muſt prepare ourſelves to die next Morning. Whereupon being very much dejected, and ſpeaking to this Effect in the *Britiſh* Tongue, "Have I eſcaped ſo many Dangers, and "muſt I now be knocked on the Head like a Dog?" Then preſently an *Indian* came to me, which afterwards appear'd to be a War-Captain belonging to the *Sachim* of the *Doegs* (whoſe Original I find muſt needs be from the Old *Britons*) and took me up by the Middle, and told me in the *Britiſh* Tongue, *I ſhould not die:* And thereupon went to the Emperor of *Tuſcorara*, and agreed for my Ranſom, and the Men that were with me. They then welcomed us to their Town, and entertained us very civilly and cordially four Months; during which Time, I had the Opportunity of converſing with them familiarly in the *Britiſh* Language; and *did preach to them three Times a Week in the ſame Language*; and they would uſually confer with me about any thing that was difficult therein; and at our Departure they abundantly ſupply'd us with whatever was neceſſary to our Support and Well-being. They are ſeated upon *Pontigo-River*, not far from *Cape-Atros*. This is a brief Recital of my Travels among the *Doeg Indians*.

New-York, March 10th, 1685-6.

Morgan Jones, the Son of *John Jones* of *Baſaleg*, near *New-Port*, in the County of *Monmouth*.

P. S. I am ready to conduct any *Welſhman*, or others, to the Country."

I ſhall next make ſome Remarks on the above Letter.

It appears by this Narrative, that the Author, Mr. *Morgan Jones*, was probably unacquainted with the Hiſ-

tory of his own Country. He was ſurpriz'd (and well he might) to hear the *Doeg Indians* talk the *Britiſh* Language; and concludes (and indeed very juſtly) that they muſt be deſcended from the Old *Britons*; but *when* and *how*, our Author ſeems to be at a Loſs. But the *Welſh* Hiſtory (firſt wrote by *Caradoc* Abbot of *Llancarvan*, and ſince publiſhed by Dr. *Powell*) ſets the whole Matter in a clear Light, and unravels the Myſtery. For it informs us, that in the Year 1170, *Madoc ap Owen Gwyneth* (to avoid the Calamities and Diſtractions of a Civil War at Home) took a Reſolution to go in Queſt of ſome remote Country to live in Peace. And ſo having directed his Courſe due Weſt, he landed in ſome Place of that vaſt Continent now called *America*. There being charmed with the Fertility of the Soil (after having built ſome ſlight Fortifications for the Security of his People) he returns home to *North-Wales*, leaving 120 Men behind. There reciting his ſucceſsful Voyage, and deſcribing the fruitful and pleaſant Land he found out, he prevailed with many of his Countrymen, Men and Women, to return with him, to enjoy that Tranquility in a remote Country, which they could not in their own. The brave Adventurers put out to Sea in ten Barges, laden with all manner of Neceſſaries, and by GOD's Providence landed ſafely in the ſame Harbour they arrived at before: It is very probable it was about *Mexico*, ſince there Prince *Madoc* was bury'd, as his Epitaph ſince found there, does make evident beyond all Contradiction.

Madoc wyf mwydic ei wedd
Jawn genau Owen Gwynedd;
Ni fynnwn dir, fy awydd oedd
Na da mawr ond y Moroedd.

It is indeed the common Opinion, that in the Courſe of a few Generations, *Madoc* and his Men incorporated with the Natives, and made one People with them; whence proceed the various *Britiſh* Words that the *Europeans* found among the *Mexico Indians*, ſuch as *Pen-gwyn*, *Groeſo*, *Gwenddwr*, *Bara*, *Tad*, *Mam*, *Buwch*, *Clugiar*, *Llywnoc*, *Coch y dwr*, with many more recited in Sir *Thomas Herbert's Travels*, p. 222. But by this Narrative it is evident,

dent, that they keep as yet a diſtinct People, at leaſt in the Year 1660, when our Author was amongſt them. For Mr. *Jones* ſays, he not only converſed with them about the ordinary Affairs of Life, but *preached to them three Times a Week in the* Britiſh *Language*; and that they uſually conſulted him when any thing appeared difficult in the ſame Language; which evidently demonſtrates, that they ſtill preſerve their original Language, and are ſtill a Colony or People unmixed.

Now if a premier Diſcovery confers a Right (as it ſeems it is a Maxim in Politicks) then the Crown of *England* has an indiſputable Right to the Sovereignty of thoſe Countries in *America*; for the *Spaniards* had no Footing there 'till the Year 1492, 322 Years ſince the firſt Diſcovery by Prince *Madoc*. Some Stateſmen indeed would fain have perſuaded Q. *Elizabeth* to inſiſt on this Title (as is mentioned by Dr. *Heylin*, p. 1000. Ed. 3. of his Geography.) But they had only an obſcure Tradition *then*, that was thought would not bear Proof: But this Narrative ſets off the whole Matter beyond Diſpute; wherein our Author writes with ſuch Simplicity and unaffected Style, and without any ſtudied Eloquence, as 'tis plain he had nothing in View, but to relate the naked Truth. And ſince this is a Matter of Fact ſo well atteſted, backed with ſuch Variety of Incidents, let not the proud *Dons* any more aſſume the Glory of this noble Diſcovery; but let our moſt puiſſant Monarch of *Great Britain* claim his moſt juſt Rights.

----*BRITONS STRIKE HOME!*

Theophilus Evans, Vicar of St. *David*'s in *Brecon*.

From R. Beverly's *Hiſtory of* Virginia.

Of the Conſtitution of Government in Virginia.

Sect. 1. THE firſt Settlement of this Country, was under the Direction of a Company of Merchants incorporated.

The firſt Conſtitution of Government appointed by them, was by a Preſident and Council, which Council was nominated by the Corporation, or Company in *London*, and the Preſident

Preſident annually choſen by the People in *Virginia*.

In the Year 1610, this Conſtitution was altered, and the Company obtain'd a new Grant of his Majeſty; whereby they themſelves had the Nomination of the Governor, who was obliged to act only by Advice in Council.

In the Year 1620, an Aſſembly of Burgeſſes was firſt called, from all the inhabited Parts of the Country, who ſat in Conſultation with the Governor and Council, for ſettling the public Affairs of the Plantation.

When the Company was diſſolv'd, the King continued the ſame Method of Government, by a Governor, Council, and Burgeſſes; which three being united were call'd the General Aſſembly.

This General Aſſembly debated all the weighty Affairs of the Colony, and enacted Laws for the better Government of the People; and the Governor and Council were to put them in Execution.

The Governor and Council were appointed by the King, and the Aſſembly choſen by the People.

Afterwards the Governor had a more extenſive Power put into his Hands, ſo that his Aſſent in all Affairs became abſolutely neceſſary; yet was he ſtill bound to act by Advice of Council in many Things.

Until the Rebellion 1676, the Governor had no Power to ſuſpend the Counſellors, nor to remove any of them from the Council-Board.

Then a Power was given him of ſuſpending them, but with Proviſo, that he gave ſubſtantial Reaſons for ſo doing; and was anſwerable to his Majeſty for the Truth of the Accuſation.

Then alſo this Model of Government by a Governor, Council and Aſſembly, was confirm'd to them with a farther Clauſe, That if the Governor ſhould happen to die, or be removed, and no other Perſon in the Country nominated by the Crown to ſupply his Place; then the Preſident, or eldeſt Councellor, with the Aſſiſtance of any five of the Council, ſhould take upon him the Adminiſtration of the Government; all which are authoriſed by Commiſſion and Inſtructions to the Governor.

Before

Before the Year 1680, the Council ſat in the ſame Houſe with the Burgeſſes of Aſſembly, much reſembling the Model of the *Scotch* Parliament; and the Lord *Colepeper* taking Advantage of ſome Diſputes among them, procur'd the Council to ſit apart from the Aſſembly; and ſo they became two diſtinct Houſes, in Imitation of the two Houſes of Parliament in *England*, the Lords and Commons: And ſo is the Conſtitution at this Day.

§. 2. The Governor is appointed by the Crown; his Commiſſion is under Seal, and runs during Pleaſure.

He repreſents the King's Perſon there in all Things, and is ſubject to his Inſtructions.

His Aſſent is neceſſary to the Laws, agreed upon by the Council and Aſſembly; without it no Law can be made.

His Teſt to all Laws ſo aſſented to, is alſo requiſite.

He calls Aſſemblies by Advice of Council, but prorogues or diſſolves them without.

He calls and preſides in all Councils of State, and hath his Negative there alſo.

He appoints Commiſſioners of County Courts for the Adminiſtration of Juſtice, by Conſent of Council.

He grants Commiſſions to all Officers of the Militia, under the Degree of a Lieutenant General, (which Title he bears himſelf) as he thinks fit.

He orders and diſpoſes the Militia for the Defence of the Country.

He teſts Proclamations.

He diſpoſes of the unpatented Land according to the Charter, the Laws of that Country, and his Inſtructions; for which end, and for other public Occaſions, the Seal of the Colony is committed to his keeping.

All Iſſues of the public Revenue muſt bear his Teſt.

And by virtue of a Commiſſion from the Admiralty, he is made Vice-Admiral.

The Governor's Salary, till within theſe 45 Years laſt paſt, was no more than a thouſand Pounds a Year; beſides which, he had about five hundred more in Perquiſites: Indeed, the General Aſſembly by a public Act, made an Addition of two hundred Pounds a Year to Sir *William Berkeley* in particular, out of the great Reſpect and

and Eſteem they bore to that Gentleman, who had been a long time a good and juſt Governor; and who had laid out the greateſt Part of his Revenue in Experiments, for the Advantage and Improvement of the Country; and who had beſides ſuffered extremely in the Time of the Uſurpation. But this Addition was to determine with his Government.

Sir *William Berkely*, after the ſhort Interval of *Jeffery*'s and *Chickley*'s being Deputy-Governors, was ſucceeded by the Lord *Colepepper*; who under pretence of his being a Peer of *England*, obtain'd of King *Charles* II. a Salary of 2000 *l.* beſides 160 *l.* a Year for Houſe-rent, becauſe there was no Houſe appointed by the Country for the Governor's Reception. This Salary has continued ever ſince to the ſucceeding Governors.

If the Adminiſtration of the Government happen to fall into the Hands of the Preſident and Council, there is then uſually allow'd to the Preſident, the Addition of five hundred Pounds a Year only; and to the Council no more than what is given them at other Times.

§. 3. The Gentlemen of the Council are appointed by Letter or Inſtruction from his Majeſty, which ſays no more, but that they be ſworn of the Council.

The Number of the Counſellors, when compleat, is twelve; and, if at any time by Death or Removal, there happen to be fewer than nine reſiding in the Country, then the Governor has Power to appoint and ſwear into the Council, ſuch of the Gentlemen of the Country, as he ſhall think fit, to make up that Number, without expecting any Direction from *England*.

The Buſineſs of the Council, is to adviſe and aſſiſt the Governor in all important Matters of Government, which he ſhall conſult them in.

In the General Aſſembly, the Council make the Upper-Houſe, and claim an entire negative Voice to all Laws, as the Houſe of Lords in *England*.

The Salary of the Council is in all but 350 *l. per Ann.* to be proportion'd among them according to their Attendance on General Courts, and Aſſemblies.

§. 4. The

§. 4. The Burgeſſes of Aſſembly are elected, and return'd from all Parts of the Country, *viz.* from each County two, and from *James* City one; and from the College one; which make up in all 60 Burgeſſes; they are conven'd by Writs iſſued from the Secretary's Office, under the Seal of the Colony, and the Teſt of the Governor. Theſe are directed to the Sheriff of each County reſpectively, and ought to bear Date at leaſt forty Days before the Return. The Freeholders are the only Electors, and wherever they have a Freehold (if they be not Women, or under Age, or Aliens) they have a Vote in the Election. The Method of ſummoning the Freeholders, is by Publication of the Writ, together with the Day appointed by the Sheriff for Election, at every Church and Chappel in the County, two ſeveral Sundays ſucceſſively. The Election is concluded by Plurality of Voices; and if either Party be diſſatisfied, or thinks he has not fair Treatment, he may demand a Copy of the Poll, and upon Application to the Houſe of Burgeſſes, ſhall have his Complaint inquired into. But to prevent undue Elections, many Acts have been there made agreeable to ſome lately enacted in *England*.

The firſt Buſineſs of a Convention, by the Governor's Direction, is to make Choice of a Speaker, and to preſent him in full Houſe to the Governor. Upon this Occaſion the Speaker, in the Name of the Houſe, petitions the Governor to confirm the uſual Liberties and Privileges of Aſſembly, namely, Acceſs to his Perſon, whenever they ſhall have Occaſion; a Freedom of Speech and Debate in the Houſe, without being farther accountable; a Protection of their Perſons and their Servants from Arreſt, *&c.* And theſe being granted by the Governor, and the Cauſe of their Meeting declared by him, they proceed to do Buſineſs, chooſing Committees, and in other Things, imitating as near as they can, the Method of the Honourable Houſe of Commons in *England*.

The Laws having duly paſt the Houſe of Burgeſſes, the Council, and the Governor's Aſſent; they are tranſmitted to the King by the next Shipping, for his Approbation, his Majeſty having another negative Voice. But they immediately become Laws, and are in Force upon the Governor's firſt paſſing them, and ſo remain, if his Majeſty

don't

don't actually repeal them, although he be not pleaſed to declare his Royal Aſſent one way or other.

There are no appointed Times for their Convention; but they are call'd together, whenever the Exigencies of the Country make it neceſſary, or his Majeſty is pleas'd to order any Thing to be propoſed to them.

(To be continued)

Propoſitions made by the Honourable George Clarke, *Eſq; Lieutenant Governor and Commander in Chief of the Province of* New-York, *&c. to the Six Nations of* Indians, *viz. The* Mohawks, Oneydes, Onondages, Cayouges, Sinnekes *and* Tuſkarores, *at* Albany, *the* 16*th Day of* Auguſt, 1740.

PRESENT

The Honourable GEORGE CLARKE, Eſq;
Lieutenant Governor, *&c.*

Philip Livingſton,
Philip Cortland and
Daniel Horſmanden,
} *Eſqrs.* of the Council.

The Commiſſioners for managing the Indian *Affairs.*

Brethren,

I Intended to have met you laſt Year, but the *Small-Pox*, a Diſtemper that has ever proved fatal to you, being then very rife in *New-York*, I was fearful that the Infection might be conveyed to you by ſome one or other, Curioſity generally leading many People from thence hither at the Time of our Meeting. In Tenderneſs therefore to you, I put off our Interview to this Time; and it is with much Pleaſure I now ſee you, that we may brighten and ſtrengthen the *Covenant-Chain* that has ſo long tied us in mutual Friendſhip and brotherly Affection, which I hope will continue inviolable to the End of the World; notwithſtanding the Arts and Intrigues of our old

old Enemies, who leave no Means unessayed to divide us, and take all Occasions to weaken, and at length to root out your Name and Nations: This the wisest among you know full well; but the ungovernable Passions of your Youth, often render your cooler and better Counsels fruitless; of this, the frequent and almost constant Practice of their joining the *French* Parties, who go out to destroy the distant Nations of *Indians*, with whom you have no Pretence of Enmity, is a flagrant Instance: Nor have the *French* any just Cause to quarrel with them; for it is chiefly to enlarge their Dominions, to bring honest and innocent Nations under their Power and Tyranny, and to make them subservient to their unjust Views, that they make War against them. A Conduct very different from ours, who treat all those Nations of *Indians*, who are under the Protection of the Great King your Father, with Benevolence, Kindness and Humanity, studying to protect them in their Freedom, and wishing you all to increase in Number as the Stars in Heaven. Nor do we seek Occasions to extirpate Nations with whom we have no Alliance; No, on the contrary, we invite them, we unite them with us, we receive them with open Arms, and use them with Kindness and Humanity, suffering them to enjoy that inestimable Blessing, their Liberty, without Disturbance. In this Difference of our Conduct and that of the *French*, may be seen the Difference between *Freedom* and *Slavery*, between *Englishmen* and *Frenchmen*; and you are too discerning not to see which of them is the most eligible, and whose Friendship is most preferable.

You are, when you are united, like a strong Rope made up of many small Threads, which, when twisted together, resists the greatest Force; but by separating the Threads it is easily broken. The Method your Enemies make use of, to break you, is this; they know it is in vain to assail you when twisted together; they therefore endeavour to divide you, and then break some of the Threads, by leading your Youth on Expeditions that they know will prove fatal to them, whereby the Rope will be so weakned, by Degrees, that it will at length yield to a small Force. 'Tis high Time therefore, to apply your selves heartily to make your Youth sensible of the Snake

in the Graſs, that they may avoid their ſecret Enemy, and to inſpire them with true Notions of Liberty, Virtue and Honour. Are they Lovers of Liberty? let them not endeavour to deprive others of theirs; but teach them this golden Rule, *Of doing to others only what they would that others ſhould do unto them.* Is Virtue amiable in your Eyes? teach them how deteſtable the Vices are of Butchering their Fellow-Creatures, and laying waſte whole Countries, who have given them no Provocation. Is Cowardice a Vice they hold in Contempt, or a Coward a Wretch they deſpiſe? tell them it is baſe and cowardly to kill helpleſs and defenceleſs Women and Children, and that the Scalps which they bring home of ſuch, inſtead of being Trophies of their Valour, will be Monuments of their Barbarity, Cruelty and Cowardice. Do they delight in the Uſe of Arms? the Savage-Beaſts will find them Employ, try their Courage, and inure them to Dangers. Have they filial Piety and brotherly Affection? let them reſerve themſelves to defend their Kindred and every Thing that is dear to them from the Attempts of their Enemies, if at any time they ſhould be invaded: That will be a War wherein you may reaſonably hope for Succeſs on your Arms. For my Part, it is my kind Concern for you that makes me ſpeak thus to you. I have your Peace and Happineſs very much at Heart, and very zealouſly wiſh your Proſperity. I would have all the ſeveral Nations of *Indians* under the King's Protection, how near or how diſtant ſoever they live to or from us, united in one common *Covenant-Chain* of Friendſhip and Alliance: Such an Union would ſecure you all from the open Attempts or ſecret Snares of your Enemies, be they who they will. And if there be any other Nations, who have not yet put themſelves under His Majeſty's Protection, that you are willing to cultivate a good Underſtanding with, and who may be worthy of your Alliance, invite them to it, make them your faſt Friends by that and all other Acts of Friendſhip and Humanity, that your united Body may ſtill be ſtronger, and your Enemies have more Cauſe to dread you, if they ſhould unjuſtly attempt any thing againſt you, of whoſe ſecret Practices too you ought always to be watchful. You have been long acquainted

with

with their Arts. What is the End, think you, they propoſe to themſelves in attempting to ſeduce you? Is it Trade? No: They have a more beneficial one with other Nations; nor have they Goods always to ſupply you or them with. I will tell you what it is; you lie too near them; you are able to annoy them, when they give you juſt Provocation, or to reſtrain them from their wonted Cruelty to Nations lying beyond you, or in Alliance with you. And now, knowing their Views, you ought carefully to guard againſt their Arts and Intrigues, and truſting to your own Virtue, an extenſive Alliance, and the great King your Father's Protection, you may live in Peace and enjoy the Fruits of your Labour with the utmoſt Satisfaction and Security. If you neglect my Advice, you will ſooner or later have Cauſe to repent it. Think ſeriouſly of it, and let your Memory witneſs for me, that I gave you timely Warning of your Fate; but I hope better Things from you, and in that Hope I now renew, brighten and ſtrengthen the *Covenant-Chain*, aſſuring you, that we will all on our Part be careful to keep it from Ruſt, and preſerve it inviolable to the End of the World, and I expect the ſame from you.

Gave a Belt of *Wampum*.

Bretbren,

I am informed, that ſome of the *Onondage Sachims* went to *Canada*, to ſpeak with the Governor of that Place, after you had all been acquainted with my Reſolution to meet you here this Summer, and not long before the Interpreter went to ſummon you hither, which I cannot but reſent. But after what I have already ſaid, I hope none of you will be any more miſled by a People, whom you have too much Cauſe to ſuſpect of ſecret Deſigns againſt you.

Gave a String of *Wampum*.

Brethren,

I am very glad that the Deſign which ſome of you had, to ſtop the Road to *Oſwego*, is laid aſide, and the wiſer Reſolution taken, of keeping it open. Your own Intereſt is highly concerned in having a Place of Trade in the middle of your Nations, and I am perſuaded that you feel the good Effects of it more and more. Suffer not, therefore,

any more Interruption to be given to the Traders, but encourage them to frequent that Market by all the good Offices and Aſſiſtance you can give them. You are ſenſible that I take all poſſible Care, that you ſhould be well uſed in your Dealings; nor is that all, the Benefit you receive by having a Smith reſide in the remoteſt of your Nations, enables you to make your Hunting turn to a better Account than otherwiſe it would, for your Guns are now kept in good Repair, without the Loſs of Time in travelling far from Home to have them mended when they want it.

Gave a String of *Wampum*.

Brethren,

I highly commend your Wiſdom, in not ſuffering the *French* to get Footing at *Tierondequat*. You are too well acquainted with them, not to know, that if, by your Permiſſion, they had built but a ſmall Fiſhing-Hut there, they would ſoon, without your Leave, have built a Fort; and then what had become of your Liberty? You muſt have held that, and your Country too, at their Pleaſure; have been compelled to ſell your Bever, and to take their Goods, at whatever Price they would ſet upon them, whereby you would in a ſhort Time be reduced to a moſt deplorable Condition: And if you do not ſpeedily fall upon ſome Meaſures to prevent it, they may by Treachery gain their Ends, and fix themſelves there before you are aware of it.

Gave a Belt.

Brethren,

Upon Complaint made to the Great King your Father by the Governor of *Virginia*, that ſome of your young Men had murdered ſome of His Majeſty's Subjects in that Province, I received His Majeſty's Commands to conclude a general Peace between you and all the Nations of *Indians* under His Majeſty's Protection, of which I directed the Commiſſioners of *Indian* Affairs to acquaint you, which they did, and you expreſſed your Inclination to come into it; and that you might be the better prepared to do it now, I ſent you Notice, that That was partly the Buſineſs of this Interview. All the Nations of *Indians* under the King's Protection, who live to the

Weſtward

Weſtward and *Southward* of you, even as far as the *Spaniards*, would have ſent their Deputies hither at this Time, were it not that we are now actually engaged in a War with *Spain*. However, they have deſired me to negotiate the Peace on their Parts, aſſuring me, they will ratify it fully and abſolutely, and I do ſolemnly engage for their Performance of it.

The Great King your Father looks upon you and every Nation of *Indians* under his Protection as his Children, and it is his Deſire, that you ſhould all live in the ſtricteſt Friendſhip and brotherly Affection with each other; and that you may be inſeparably united, it is his Pleaſure, that all the Nations lying to the *Weſtward* and *Southward* of you, even as far as the River *Miſſiſſipi*, be admitted into the *Covenant-Chain*, ſo that from henceforth all Animoſities, and all Cauſes of Diſlike, Complaint and Enmity, may ceaſe and be buried in eternal Oblivion; and being as one Family, you will be careful of each others Safety, not countenancing or concealing any Attempts that you ſhall know to be formed againſt any of you by any of your or our Enemies, but that you give immediate Notice thereof to the Nation againſt whom ſuch a Deſign is formed. This I faithfully promiſe on the Part of all the Nations of *Indians* to the *Southward* and *Weſtward* of you, ſhall be performed by them to you; and I expect you make the like ſolemn Promiſe to me on your Part.

Gave a Belt of *Wampum.*

The Peace about which I now treat with you, is not entered upon by me or the Nations I have mentioned, of our own Heads. It is what the Great King your Father has commanded, and recommended to you all; and ſurely his Commands, that carry with them, as this doth, a general and paternal Care and Concern for the Peace and Happineſs of all his Children and Subjects, cannot but be obeyed with Chearfulneſs, and obſerved with Conſtancy: His Majeſty therefore expects it, and I do admit all the Nations of *Indians* under His Majeſty's Protection, lying to the *Southward* and *Weſtward* of us, even as far as the great River *Miſſiſſipi*, into the *Covenant-Chain* with us, as fully and abſolutely, to all Intents

and Purpoſes, as if they had been originally and conſtant-comprehended in it; ſo that henceforward they are to be conſidered as our Brethren in all Reſpects, as amply as if they had been born and bred in your own Caſtles and Houſes, and deſcended from your Anceſtors. To confirm what I have ſaid, I give this Belt of *Wampum*, which I deſire may be kept by you forever.

A true Copy, examined and compared,
per Ph. Livingſton, *Secr. to the* Indian *Affairs.*

Anſwer made by the Six Nations *of* Indians *to his Honour*, George Clarke, *Eſq*; *Lieutenant Governor, &c. in* Albany, *this* 19*th Day of* Auguſt, 1740.

PRESENT,

The Honourable GEORGE CLARKE, Eſq;
Lieutenant Governor, &c.

Philip Livingſton,
Philip Cortlandt,
Daniel Horſmanden, } Eſqrs. of the Council.

The Commiſſioners for managing the *Indian* Affairs.

Brother CORLAER,

YOU ſpoke to us the other Day, and we have very well underſtood the Purport of what you ſaid: We do not intend to repeat it Word for Word, but only anſwer the principal Heads.

You told us the Reaſon you did not come up before, was, that the Small Pox *were at* New-York, *that you was fearful that Diſtemper would ſpread, that therefore it was out of Tenderneſs to us that you did not come. You alſo ſaid, that you was very glad to ſee us here, we are alſo glad of the Opportunity to ſee you, our Brother, here.*

Brother Corlaer,

You alſo ſaid, that the Reaſon of your Coming was, to renew that antient Covenant-Silver-Chain *which has ſo long united our Forefathers, and to brighten and ſtrengthen the ſame, and that the* Covenant-Chain *was ſo ſtrong and bright, that no Enemy can ever break the ſame while the World endures.*

Brother

Brother Corlaer,

We the Six Nations *do alſo, as well as you, renew that antient* Covenant-Chain *which has ſo long ſubſiſted between our Forefathers, and make the ſame bright, clear and ſtrong; and promiſe on our Part that it ſhall endure to the End of the World. No one that has entered into Covenant with us, has ever had Reaſon to complain of us, that we have been* Covenant-Breakers.

Gave a Belt of Wampum.

Brother Corlaer,

You alſo ſaid, That you had acquainted the Commiſſioners, and they us, that you intended ſhortly to meet us here, and that we ſhould ſtay at Home and not go to Canada. *We confeſs it was told us. You ſaid likewiſe, that you very much reſented, that ſome of the* Onondage Sachims *are gone to* Canada; *but we hope you will excuſe them. They are not gone there to do us hurt, but for the Advantage of us all.*

Gave a String of Wampum.

Brother Corlaer,

You alſo thanked us for our wiſe Management, in keeping open and clearing up the Road to Oſwego; *and told us, that the Trading-Houſe there ſtands in the Midſt of our Nations; that it is a vaſt Advantage to the* Six Nations, *becauſe we can get there what we want or deſire: But we think,* Brother, *that your People, who trade there, have the moſt Advantage by it, and that it is as good for them as a* Silver Mine.

Brother,

You ſaid, that if at any Time we ſhould ſee any of your People going to Oſwego, *that we ſhould aſſiſt them. We thank you for your Requeſt, we like it very well: At the Carrying-Place they are generally in Want of Aſſiſtance, and we promiſe, that we will help them there in carrying their ſmaller Things, but the large Caſks and Bales they may have rid over.*

Brother,

We deſire, that Powder and Lead may be ſold cheaper at Oſwego *than it is at preſent, which will be a Means to draw the far Nations thither; and we hope that none*

of

of the Traders at Oſwego *may give any Reaſon, or be the Occaſion of any Quarrel or Diſturbance between us.*

We deſire alſo, that Brother Corlaer *will take care that we may be better paid for building Houſes at* Oſwego.

Gave a String of Wampum.

His Honour anſwered them.

Brethren,

IT ſeems you do not rightly apprehend what I mean or intend, when I recommend to you to aſſiſt your Brethren the Traders, when they are going to *Oſwego* to Trade. It is not that you ſhould carry any of their ſmaller Things on the Carrying-Place, unleſs they do deſire it from you, for that would be a Means to diſcourage that Trade: Wherefore you ought to leave them at their Liberty, and not ſtop the Road nor interrupt that Trade, which is certainly a great Advantage to you as well as the far Nations. As to what you deſire, to have Powder and Lead ſold cheaper at *Oſwego* than it is at preſent, the Market varies according as Goods are in Demand in *Europe*. You have found by Experience, that the more Skins are brought to *Oſwego*, the cheaper you have Goods. Every Man in Trade makes the beſt Advantage for himſelf he can, ſo that I can give no Directions how the Traders ſhall ſell their Goods; but only recommend to them, to uſe you well, to encourage the Trade in general, and to give no Occaſion of any Quarrel or Diſturbance between you.

Then the Indians proceeded.

Brother,

YOU *alſo ſaid, that we had acted very wiſely, in not ſuffering the* French *to ſettle at* Tierondequat; *and that if they had only Liberty to build a Fiſhing-Hut there, they would ſoon build a ſtrong Fort. We perceive, that both you and the* French *intend to ſettle that Place; but we are fully reſolved, that neither you nor they ſhall ſettle there. There is a Jealouſy between you and the Governor of* Canada *about that Place. If either the one or the other ſhould ſettle there, we think it would breed Miſchief; ſuch near Neighbours ſeldom can agree. We think the Trading-Houſe*

at

at Oſwego *and that at* Niagara *are near enough to each other: For Trading-Houſes, too near, generally quarrel about the Trade.*

Gave a Belt.

Brother,

You alſo told us, that you compared us to a Rope, which being twiſted together is difficult to be broken; but when untwiſted and divided into Threads, then it is eaſily broken. We think not that we divide this Rope of which you ſpeak, but on the contrary, ſtrengthen the ſame, by making Friendſhip and Alliance with many Nations, which has always been commanded us by all the Governors of New-York. *All the* Indians *which were formerly our Enemies, are now entered into Covenant with us, almoſt as far as the River* Miſſiſſipi.

Brother,

You alſo ſaid, that you ſpeak in the Name of the King of Great-Britain, *our Father; that it is his Will, that all the Nations of* Indians *under his Protection, ſhould be as one Body. As our Father the Great King has commanded us, that we ſhould be as one Fleſh and Blood with the* Indians *to the* Southward *and* Weſtward *as far as* Miſſiſſipi, *ſo we accept of them as Brethren, that we may be united as one Body, one Heart and one Fleſh, according to the King's Commandment: But then we deſire, that ſome of the* Sachims *of thoſe* Southern Indians *do come here, which will much ſtrengthen and confirm this Treaty. We will give them two Years Time to come, and in the mean Time keep at home all our Fighting Men.*

In former Times we were but Five Nations; *but now ſo many are entered into the* Covenant-Chain *with us, both to the* Weſtward *and* Northward, *that they are almoſt innumerable, whom we muſt all acquaint with this Treaty, to keep them at Home from going to fight againſt the* Southern *Nations, who are the only Nations that are not entered into Covenant with us.*

Brother,

The laſt Belt you gave us, to link us and the Southern *Nations together, we accept of, and it ſhall be kept at* Onondage. *We promiſe, that when thoſe* Southern Indians *come here, we will give them a Belt to anſwer this.*

His

His Honour anſwered them.

Brethren,

IF you were in earneſt about the Peace of which we now treat, you would not inſiſt upon thoſe Nations ſending a Number of their *Sachims* here, no more than you did on thoſe to the *Weſtward* and *Northward*, and thoſe Treaties were made without the ſpecial Command of the King your Father: But in this Caſe the King himſelf interpoſes, and it is his Will, as a common Father, that you ſhould live as Brethren together. It is impoſſible that all the Nations to the *Southward* ſhould meet you here or any where, but they have made choice of me, and I ſtand in their Stead, and, as I told you before, I do engage myſelf, that they ſhall perform what I have promiſed in their Behalf.

Before I deliver you the Preſents, which I told ſome of you, I had from the Governor of *Virginia* for you, in caſe you firmly and ſolemnly accepted all the Nations of *Indians* living to the *Southward* and *Weſtward* as far as the River *Miſſiſſipi*, who are under His Majeſty's Obedience and Subjection, into the *Covenant-Chain*, I expect that you will receive them, and conclude a Peace with me in their Behalf, and return me a Token to ſend to the Governor of *Virginia* as an everlaſting Teſtimony that you have concluded ſuch a Peace with them.

The Anſwer of the Six Nations
to what his Honour ſaid now.

Brother,

YOU juſt now told us, that you was fully impowered by the Indians, *to the* Southward *and* Weſtward *as far as* Miſſiſſipi; *and that you can tranſact this Affair as fully as if they were preſent, and that you engage for their Performance of this Treaty. On which Conſideration we do agree to the Terms required by you, and receive all the* Indians *aforeſaid into the* Covenant-Chain *with us, and ſhall ever look upon them as our Brethren, and as our own Fleſh, as if they had actually been born and bred amongſt us: And as we have never yet been guilty of violating Treaties, ſo you may depend, that we will keep this inviolable to the End of*

the

the World. IN TESTIMONY whereof we give you this Belt of Wampum *to be ſent to the Governor of* Virginia, *as an everlaſting Token of this Peace.*

A true Copy, examined and compared,
per *Philip Livingſton*, Secr. to the *Indian* Affairs.

At a Council held at Fort George *in* New-York, *the* 19*th Day of* January, 1740.

PRESENT

The Honourable GEORGE CLARKE, *Eſq*; *His Majeſty's Lieutenant Governor*, &c.

Mr. Kennedy, *Mr.* Courtland,
Mr. Chief Juſtice, *Mr.* Lane.

UPON Reading a Letter this Day at the Board, from Admiral VERNON, giving Advice of the Arrival of a large Squadron of *Spaniſh* Men of War, and likewiſe, of two *French* Squadrons, in the *Weſt-Indies*; and being of Opinion that they will rely on being ſupplied with Proviſions from theſe Parts, either immediately from the *French* Ports before a Rupture with them, or from St. *Euſtatia* or *Coracoa* afterwards: Wherefore, in order to hinder, as much as in us lies, any Supplies of Proviſions from being carried to the Enemy, it is hereby ordered, that the Collector of his Majeſty's Cuſtoms, do not clear any Veſſels whatſoever, laden or to be laden with Proviſions of any Sort, to any Port, Harbour or Place whatſoever, until the Maſter of ſuch Veſſel has given Bond, with ſufficient Sureties, that the ſame ſhall not be directly or indirectly landed or put on Shore in any *Dutch*, *Daniſh*, *French*, or any other Foreign Country or Settlement; but that the ſame ſhall be actually, and *bonâ fide*, landed within ſome of of his Majeſty's Colonies, Plantations or Dominions.

By Order of his Honour in Council,

JOHN ROBINSON, *Dep. Cl. Coun.*

NEW YORK PUBLIC LIBRARY

At a Council held at Philadelphia, Feb. 20. 1740,1.

PRESENT

The Honourable GEORGE THOMAS, *Esq*; *Lieutenant Governor.*

Samuel Preſton, *Anthony Palmer*,
Clement Plumſted, *Samuel Haſell*,
Thomas Lawrence, *Ralph Aſheton*.
Thomas Griffitts,
} *Eſqrs*;

A LETTER from Admiral VERNON to his Honour the Lieutenant Governor, being laid before the Board and read; adviſing, That a Squadron of twelve *Spaniſh* Men of War, from 80 to 60 Guns, and two as large *French* Squadrons from *Breſt* and *Toulon*, are lately arrived in thoſe Seas; and from an Opinion that thoſe Squadrons will rely upon being ſupplied with Proviſions by the Northern Colonies, either immediately from the *French* Ports before we come to a Rupture with them, or from St. *Euſtatia* or *Curacoa* afterwards; recommending that no one be permitted, at this critical Juncture, to clear out, without giving ſufficient Security not to land his Proviſions elſewhere than at ſome one of his Majeſty's Colonies. It is the unanimous Opinion of this Board, That the propoſed Limitation may prove greatly for his Majeſty's and the publick Service, as it may be a Means of diſtreſſing the Enemy. It is therefore hereby Ordered, That the Collector of his Majeſty's Cuſtoms or the Naval-Officer of this Port, ſhall not clear any Veſſel laden or to be laden with Proviſions of any Sort, until the Maſter of ſuch Veſſel ſhall have given Bond with ſufficient Security to his Majeſty, in the Naval-Office, that the ſaid Proviſions ſhall not directly or indirectly, be carried to, or landed in any Port, Harbour or Place in *America*, ſubject to any Foreign Prince or State; but that the ſame ſhall be actually and *bonâ fide* carried to, and landed in ſome of his Majeſty's Dominions in *Europe*, or in ſome of his Majeſty's Colonies or Plantations in *America*, or in the Iſlands *Azores*, or *Madeira*, or in ſome Port or Place in *Europe* ſubject to ſome Prince or State in Amity with *Great Britain:* And within the Space of Eighteen Months after the Date of ſuch Bond, to return a Certificate under the Hands and Seals of the principal Officers

ficers of his Majesty's Customs at such *British* Port or Plantation, or under the Hand of the *British* Consul, or (in such Place where there is no *British* Consul) under the Hands of Two or more of the principal Merchants resident at such other Port or Place, where the said Provisions may be landed as aforesaid, respectively; signifying that the said Provisions were actually landed or put on Shore at such respective Port or Place. And upon the producing such Certificate within the Time before limited, the Naval-Officer is hereby ordered to cancel such Bond so given as before is hereby directed.

A true Copy. PAT. BAIRD, *Cl. Con.*

Accounts of and Extracts from New Books, Pamphlets, &c. published in the Plantations.

ARTICLE III.

A SERMON preach'd at the Opening an Evening Lecture in Brattle-Street, Boston *(soon after Mr.* Whitefield *left that Place) by Dr.* COLMAN, *to a very crowded Audience, and printed at the Desire of many. Pages* 27 *in* 8*vo. Sold by* Edwards *and* Elliot *in* Cornhill.

¶ The Text of this Discourse, is the 8th Verse of the LXth Chapter of *Isaiah, Who are these that fly as a Cloud, and as the Doves to their Windows?* The proper and natural Sense of which Words of the Prophet, the Rev. Doctor thinks to be this, "That "it is a pleasant and wonderous Thing to see Souls "flying to *Jesus Christ*, to the Means of Grace "and Salvation which he has ordained and sanctified, "and into his Church.

The Doctor introduces his Discourse by a few Paragraphs expressing his Regard for the Rev. Mr. *Whitefield*, (who occasioned the setting up of this new Lecture) and his Joy at the Success of that Gentleman's Ministry, as follows, *viz.*

" Our *dear People*, Your *Miniſters* have with Pleaſure ſeen you in the Weeks paſt, Old and Young, Parents and Children, Maſters and Servants, high and low, rich and poor together, gathering and paſſing as *Clouds* in our *Streets*, and as *Doves* on the Wing in Flocks flying to the Doors and Windows of our Places of Worſhip; and hovering about the ſame, thoſe that could not get in.

The *Fame* of a ſingular fervent and *holy Youth*, an extraordinary Servant and Miniſter of JESUS CHRIST, (who makes his *Angels Spirits*, and his *Miniſters a Flame of Fire*) had prepar'd you for his *Viſit*; and with raiſed Expectations we received him, even as an *Angel of GOD* for JESUS ſake; as the Apoſtle St. *Paul* was received by the Churches in *Galatia*.

GOD gave him a wonderful *Manner of Entrance* among us, juſt as in other Places before us, among the *Brethren* of our Denomination; and we were ſometimes *melted* together in Tears, Miniſters and People, Parents and Children, under the commanding *Addreſſes of Love* to his *Saviour* and our *Souls*. We led you with a viſible Pleaſure in our Faces to the ſolemn and great *Aſſemblies*, and look'd on You there with great Satisfaction, in your uncommon Regards to the Beloved *Servant of* CHRIST, for the *Truth's ſake that dwelleth* in Him, and the *Love of the Spirit* filling him, and reigning in his Miniſtrations to us.

And now our beloved *Brethren and Siſters*, You and your *Children*, we are going to *prove*, confirm and increaſe, by the Will of GOD, the ſeeming good Diſpoſitions begun or revived in You, toward CHRIST and his *Word*, in a juſt and reaſonable pious Care and *Solicitude* for your Salvation.

Mr. *Whitefield* once and again in his *Admonitions* to You, and alſo in his *fervent*, righteous and *effectual Prayers* for you (by the Will of GOD) led you into *this Trial* and Proof of your ſelves;--- " Whether when he was gone from us, you wou'd *better attend* on the Miniſtry of your *own Paſtors*, both on *Sabbaths* and *Lectures?*" For he had *heard* (and it was but too *true*) that there had been a very great *Defect* in this Point among you before he came. Some of your *Miniſters* therefore now make a new *Tender* of themſelves to you, in the Fear and Love of GOD, in this

this *new Lecture*, for the Service of your Souls, if you will encourage them by something of a *like Attendance* on it, as we have lately seen you give to the Word preach'd. We preach the same CHRIST, the same *Doctrines of Grace*, and *according to Godliness*, with the same Gospel *Motives* and Arguments, Applications to Conscience, and Supplications to GOD for You.--- We would look on the *Fields*, and behold them *white* for the *Harvest*, and desire to *enter* into it; if by the Help of GOD we may *cherish* the Impressions made on any of your Souls, and carry them on, clinching the *Nails* driven by the *Master of Assemblies*, that has been sent among us. --- For though we are *Elder Ministers*, and have been many Years before Him in the Service of Souls, and *He* like *David* going against *Goliah*, in the Sight of the *Armies of Israel*, has been seen to be but a *Youth* and *Stripling*; yet are we not unwilling or ashamed to come and serve *after Him*, in the *Battles* of our LORD, and in the *Victories* of his Grace.--- You have seen, as it were, a young *Elias*, or the *Baptist* risen again, a *burning and shining Light*, and you were *willing for the Season to rejoice in his Light and Heat:* May *we* now *preach* and *you hear* for the *future* with more Life and Spirit, Diligence and Constancy; and by the Will of GOD with new *Success*.--- But we mean not, *Brethren*, at *this Lecture* only, but on *every* Sabbath and Lecture in the Town; and more particularly on the public *Thursday Lecture*; which has been shamefully neglected by the *Town*.

The Doctor then proceeds to his Text, raises his *Doctrine* from it, and expatiates upon it, *more predicatorum*, thro' 13 or 14 Pages. Towards the Conclusion we have the following Paragraphs relating to Mr. *Whitefield*'s Preaching, *viz.*

"My *Brethren*, (as I said to you in the Beginning of my Discourse) We have *rejoiced* to see you as *Clouds* in our *Streets*, and as *Doves* about the *Windows* of your Places of *Resort for Worship* in the Weeks past: We would now cherish, preserve, increase, by the Help of GOD (depending on Him, and found in his appointed Ways) the *good Impressions* and *Dispositions* you seem to be under. You

muſt abide and continue in the Uſe of the Means of Grace; ſeeking your ſpiritual Food at the Windows which the Goſpel has open'd to you, and where it is prepared and laid for you. Theſe have been, for Years paſt, too much neglected by you; you have not *ſeen* to them as you ſhould have done; to your publick *Weekly-Lecture* in particular; where, I muſt bear Witneſs for GOD, and his *Servants*, my *Brethren*, and your *Peſons*, there have been rich Proviſions for your Souls, which *few* came to feed on, the *Multitude* ſtaying at *Home*, or roving about in the *Air*, as light Clouds *carried about of the Wind*. ---- Come, let there be no more Reaſon for this Charge! Be not thoſe *ſilly Doves without Heart!* Nor let us have Cauſe to ſay, by and by, "It was *vain Curioſity*, Novelty, "the Fame and Face of a Stranger;" how dear ſoever to us and venerable in his Youth. Walk not your *own Miniſters* in the *ſame Spirit*, in the ſame Truth, in the ſame Wiſdom and Grace of GOD! And ſhare they not in the ſame *Care*, Deſire and Zeal for your Souls? Have they not ſhewn it by *receiving him gladly in the* LORD, who lately came to you in his Name and Power? Why did we ſo receive him, encourage his Heart and ſtrengthen his Hands in preaching to you, after the wondrous unfainting Manner he did? Was it not for your Sake, that you might be quicken'd, and more and more roufed up to a Care for yourſelves? To "*come a-*"*way to* CHRIST, to *come away* to him!" as he *loudly and earneſtly*, again and again, called on you to do! and you ſeem'd earneſtly to hearken to him, as if you would, as if you were ready, and even on the Wing!

Let us ſend the *glad News* after him, "that you are "ſo." High and Low, Rich and Poor, Parents and Children, *Miniſter* and *People* together! How good and pleaſant would this Unity among us be! Not for a *Party*, not for a *Diſtinction*, no, but *Heaven*, all without Diſtinction!

The Diſcourſe concludes with a particular pathetic Addreſs and Exhortation to the Rich and Poor, to Parents, Children, Servants, *&c.*

ARTICLE

ARTICLE IV.

New Converts exhorted to cleave to the Lord; *A SERMON, preach'd at an* EVENING-LECTURE *at* Charleſtown, South-Carolina, *(ſet up at the Motion and by the Deſire of the Rev. Mr.* Whitefield). *By* Iſaac Chanler, *Miniſter of the Goſpel on* Aſhley-River. *With a Preface by the Rev. Mr.* Cooper, *of* Boſton, N. E. *Boſton, printed; and ſold by* Kneeland *and* Green, *Pages* 48 *in* 12*mo.*

¶ Of this Pamphlet we have not Room to give our Readers more than Mr. *Cooper's* Preface, the Author's Introduction, a few of the firſt Paragraphs of the Diſcourſe itſelf (all which relate to Mr. *Whitefield*) and a Clauſe of Advice to New Converts, concerning the Books they ſhould read or avoid.

Mr. COOPER's PREFACE.

THE ſucceſsful Progreſs of the Goſpel of CHRIST, and its ſaving Efficacy on the Hearts of Men, is Matter of Joy to all *that love the* LORD JESUS *in Sincerity*. The Increaſe of *the Houſhold of Faith* is acceptable to all that already belong to it. And how much is their divine Maſter honour'd and pleas'd, when the *Members* of this his Family live united in the Bonds of Love and Charity; and, if they can't be one in Judgment in every *leſſer Matter*, are yet one in Diſpoſition and Affection, in Aim and Deſign. More eſpecially is the Unity of *Miniſters* the Beauty and Strength of the *Church*.

It was therefore no ſmall Pleaſure to me, when in a late Letter from a moſt valued Friend and Correſpondent, giving me a refreſhing Account of the Succeſs with which GOD has been pleas'd to crown the Miniſtry of the dear and admir'd WHITEFIELD in *Charleſtown* in *South-Carolina*, I read the following Paſſage, "Under the Influence "of *His* Preaching, the *Baptiſt Miniſters* have joined *us* "in a ſtated Weekly-Lecture, to which the People ſhew "a ſurprizing Diſpoſition and Affection; and I ſome-"times ſhed Tears of Joy in my Retirements."

The following SERMON was preach'd at *that* Lecture, in the firſt Courſe of it, by one of *thoſe* Miniſters. And as it has been put into my Hands in its Way to the Preſs, I am the more willing to give my Thoughts of it, that I may ſhew Reſpect to a pious and faithful Miniſter of a *differing Denomination*.

The Reader will find not only a concurring Teſtimony to the Character of the Reverend Mr. *Whitefield*, (whoſe daily preaching amongſt *Us* at this Time, renders all *Letters of Recommendation* from abroad quite needleſs, and has fix'd him deeper in the Hearts of the People of GOD than any Thing we have heard or read of him) but alſo ſome ſpiritual evangelical Truths, treated of in a Manner ſuiting *the Oracles of GOD*; that is to ſay, with Gravity, Plainneſs and good Judgment, and the whole very ſenſibly animated with a true Spirit of Piety.

I do therefore heartily recommend this ſerious Diſcourſe to all ſuch as have *taſted, that the LORD is gracious*, and deſire *Eſtabliſhment* in Grace. That it may be bleſs'd to the excellent Purpoſe to which it is deſign'd; and that the united Labours of the Miniſters in this *new Lecture* may be attended with eminent Succeſs, is the Prayer of

Their Brother and Servant in our *common LORD*,

Boſton, N. E. W. COOPER.
Sept. 26. 1740.

The Author's INTRODUCTION.

AS it pleaſed GOD of his rich Mercy and Goodneſs, to bleſs us in theſe Parts, as well as Multitudes of others elſewhere, with the ſucceſsful Miniſtration of his eminent Servant the Reverend, Pious and highly eſteemed Mr. *Whitefield*: And as it was his pious Advice, That a Weekly-Lecture ſhould be ſet up, and carried on in an united Manner, by ſeveral diſſenting Miniſters of different Denominations here; a further Teſtimony of his abiding Concern for our ſpiritual Good: So I accounted it my indiſpenſable Duty (according to that Meaſure of Ability which it hath pleaſed the *Father of Lights* to give unto me) to fill up a Place in my Turn with others, in thoſe miniſterial Engagements. And although the bright

bright and illuſtrious Character of that *great Maſter in our Iſrael*, needs no Embelliſhments from my Pencil, yet out of the Abundance of my Heart, burning in Affection to him, I could not forbear ſaying ſomething on his Behalf, not only from the Pulpit, but alſo from the Preſs; which I the more chearfully do, becauſe I find it agreeable with the Sentiments of others, whom I eſteem as true Lovers of Truth and Godlineſs; withal hoping, that by a divine Bleſſing, ſome ſpiritual Benefit may accrue unto ſome Soul or other by the enſuing Diſcourſe, as, I truſt, thro' Grace there did when preached. Yea, conſidering in what *black Colours* and *horrible Shapes* the Enemies of our famous Preacher do *indefatigably* repreſent him, and, at the ſame Time, I being (upon the moſt *rational* and *evident* Grounds) perſuaded in my Conſcience, that he is a *ſincere*, *true* and *faithful* Servant of the living GOD, ſent forth to preach the everlaſting Goſpel to poor Sinners, in its *primitive Purity* and *Power*, I thought I might be juſtly charged with being guilty of *criminal* Silence, if I ſhould altogether paſs over his Character, eſpecially in my firſt Lecture-Sermon, when I had a freſh Feeling of his Reproaches upon me. That what I then ſaid with Reſpect thereunto (however I believe agreeable to the moſt preſent) did not pleaſe every one that heard it, was far from being a Diſappointment unto me, who never had the Vanity to think of pleaſing every one: For as to the pleaſing of Men of what Rank ſoever, I hope, by divine Grace, I ſhall never be tempted to make that my Aim, whilſt engaged in the Work of my great *Lord* and *Maſter*, unleſs it be in a Way of holy Subordination and Subſerviency to his Honour and Glory. And I cannot but chearfully expreſs the Satisfaction that reſults from the Conſideration of the very *remarkable* and *numerous* Seals, which our *great Maſter* and *Miſſioner* hath been graciouſly pleaſed to give unto the Miniſtry of his Servant, viſible unto all Men: And that whilſt he hath ſome Enemies, he hath alſo ſome, yea, I believe, a *ſuperior Number* of hearty Friends. But in caſe, to this it ſhould be anſwered, That theſe latter are far leſs in Number than the former, yet ſhall not this in the leaſt leſſen my Satisfaction, ſince the Grape Gleanings

of

of *Ephraim* are better than the whole Vintage of *Abiezer*. How *plentifully* hath his Rod budded, whilſt that of many others have proved as *barren* and *unfruitful* as their Preaching has been *empty* both of *ſolid Matter* and *holy Fervour?* May bleſſed *Whitefield* long live an extenſive Bleſſing to the Church of GOD! May he be enabled to go on from conquering to conquer, and at laſt, through CHRIST, come off a triumphant *Victor* over all Enemies whatſoever, and then gloriouſly aſcend to the bleſſed Realms of perfect Peace, Purity and endleſs Felicity! So prayeth the unworthieſt of CHRIST's Servants in the Goſpel. ISAAC CHANLER.

ACTS xi. 23.

Who when he came and had ſeen the Grace of GOD, was glad, and exhorted them all, that with Purpoſe of Heart they would cleave unto the LORD.

CHRISTIAN FRIENDS!

FOraſmuch as by the good Providence of our gracious GOD, I, the unworthieſt of his Servants, am come in his Name, and in his Strength, to be, with others, a Fellow-Helper of your Faith, Joy and holy Profeſſion; You will, I truſt, give me Leave, out of the Abundance of my Heart, to tell you with how much holy Pleaſure, as well as Wonder, I reflect on the Mercy and Goodneſs of GOD towards his Church in general, and unto us-ward in particular, in raiſing up and ſending forth ſuch eminent Inſtruments of Good to the Souls of Men, crowning their Labours with ſo *great* and *uncommon* Succeſs. And I perſuade myſelf, that if not *all*, yet *many*, yea *moſt* of you now preſent, are ready to rejoice with me, bleſſing and praiſing GOD, for *ſo large* a Demonſtration of his Mercy and Goodneſs to us, in ſending his *eminent Servant*, the famous and Reverend Mr. *Whitefield*, amongſt us. *Hundreds*, if not *Thouſands* of Souls in the World, will, I doubt not, *everlaſtingly* bleſs GOD for ſending him amongſt them. Whatever Aſperſions may have been caſt upon him by any, in order to ſtain his *bright* and *fair* Character, yet as it *doth*, ſo by the Grace of GOD, I truſt it *will remain bright* and *ſhining*; yea

yea, very dear unto all ſuch as have *felt the Power* of the Word preached *by him* reaching their *Hearts*. And who, as reſolving to ſee with their *own* Eyes, ſhall *impartially* ſurvey the *Antiquity* and *Soundneſs* of his Doctrine, founded on the *divine Oracles*, and agreeable with the ſeveral reformed Churches from Popery; alſo the *Holineſs* and *Circumſpection* of his Life and Converſation, as a *bright* Example unto all that hear and ſee him?

May I not appeal to every *impartial* Obſerver, whether he hath not, anſwerable to St. *Paul's* Exhortation to pious young *Timothy*, been an Example of the Believers, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity? Doth he not give Attendance to Reading, to Exhortation, to Doctrine? Is he not *far*, *very far* from neglecting the Gift of GOD that is in him? Doth he not meditate on theſe Things, giving himſelf wholly to them, ſo that his Profiting appears viſible unto all that are not *wilfully* blind? Doth he not take heed unto himſelf, and unto his Doctrine, continuing in them, that in ſo doing, he may ſave both himſelf and thoſe that hear him? * Is he not, as becomes the Servant of the LORD, gentle unto all Men, apt to teach, patient, in Meekneſs inſtructing thoſe that oppoſe themſelves in oppoſing his Miniſtry, if GOD peradventure will give them Repentance to the Acknowledgement of the Truth, and that they may recover themſelves out of the Snare of the Devil, who are taken Captive by him at his Will? †

To all this may I not truly add, Hath he not approved himſelf as a Miniſter of GOD, in much Patience, in Afflictions, in Perſecutions, in Tumults, and in Labours more abundant; by Pureneſs, by Knowledge, by Long-ſuffering, by Kindneſs, by the Holy Ghoſt, by Love unfeigned, by the Word of Truth, by the Power of GOD, by the Armour of Righteouſneſs, on the right Hand and on the left, by Honour and Diſhonour, by evil Report and good Report, as a Deceiver and yet true? ‖ Who more *zealous* and *indefatigable* in his

* 1 *Tim.* iv. 12, *to the End.* † 2 *Tim.* ii. 24, 25, 26. ‖ 2 *Cor.* vi. 4 *to* 9.

great

great Maſter's Work, like Him going about doing Good, ſpending the very Prime and Strength of his Days therein?

And in a Word, Who more ſucceſsful in their Labours than he? Who, as an happy Inſtrument in the Hand of GOD, hath opened the Eyes of, and turned *ſo many* poor Sinners from Darkneſs unto Light, and from the Power of Satan unto the living GOD *; giving *new Life* to Religion in ſo many Parts of the World, both in *Europe* and *America?* Facts ſo *viſible* and *numerous*, that his very *Enemies* cannot deny them. How many Seals hath GOD given him of his Miniſtry? With me an *irrefragable* Argument, that he is a Man ſent from GOD, to be (as indeed he is) *a burning and a ſhining Light in the midſt of a crooked and perverſe Generation.* And if theſe Things, my Friends, are *Enthuſiaſm* and *Madneſs*, I heartily pray GOD they may increaſe and abound yet more and more! May he yet under GOD, turn many more unto Righteouſneſs, and at laſt ſhine as the Stars for ever and ever! To which, my dear Friends, I doubt not of having your *hearty Amen.* And at the ſame Time, let us in the beſt Manner we can, write after the bright and fair Copy he hath ſet us, both in Regard of *Soundneſs* in the *Faith*, and *Holineſs* of *Life*. Let us like him be meek and humble, circumſpect and holy in all Manner of Converſation, abounding in every good Work, frequently ſpeaking of the great Things of GOD, his Kingdom and Glory, as becomes his profeſſing People of a pure Language, unto Edification. † Let our Love, like his, be *catholick*, breathing in a *free* and *open Air*, abſtracted from all *Bigotry* and *party Zeal*, loving the Image of GOD on whomſoever we may ſee it impreſſed. For, as the Apoſtle *John* ſaith, *By this we know that we have paſſed from Death unto Life, becauſe we love the Brethren. For every one that loveth him that begat, loveth him alſo that is begotten of him*; that is to ſay, all the regenerate Sons and Daughters of GOD, howſoever they may be diſtinguiſhed by different Denominations amongſt Men. ‖

* *Acts* xxvi. 18. † *Zeph.* iii. 9. *Mal.* iii. 16. *Eph.* iv. 29.
‖ 1 *John* iii, 14. *Chap.* v. 1.

And

And as it was by his pious Advice and Motion, That a *Weekly-Lecture* is set up in this Place, for the furthering the good Work of Grace begun in you; so by the good Hand of GOD upon me, I am come in my Turn unto that End; and for this Purpose I have chosen the Words before us: *Who when he came and had seen the Grace of GOD, was glad, and exhorted them all, that with Purpose of Heart they would cleave unto the LORD.* ------

Page 30, *Direction* 4. My dear Friends, Look well to your Choice both of *Books* and *Company*. Take heed of Reading all such Books, which at once wasteth your precious Time, and corrupts your Minds, of which Kind are all vain Songs and Ballads, Plays, Novels, Romances and lying Histories; as also some Books that go under the Name of Books of Divinity, which howsoever may contain some Things *materially* good, yet intermixt with poisonous and corrupt Doctrines, the former serving to the unwary as gild to cover the *pernicious* Pill; some of which, particularly by Name,* you were caution'd to beware of the other Day, by our *famous* Preacher, when he most elegantly set before us the crafty Methods of such as do corrupt the Word of GOD, who, like huckstering Merchants, do, in vending their bad Wares, put some good ones amongst them, in order the more slily to get off their Bad. But now on the other Hand, let me most earnestly exhort you, to read the best Books of human Composure from the good Word of GOD, whose Authors were Men renowned, both for their Soundness in the Faith, and Holiness of Life, both amongst the Divines of the established Church and the Dissenters: These are so numerous, that Time would fail me to declare; however, to mention a few, particularly the Works of the truly pious Arch-Bishop *Usher*, Bishop *Downame*, Dr. *Sibbs*, Dr. *Preston*, and the famous Mr. *Perkins*, and Mr. *Thomas Wilson*, Author of the Christian Dictionary; also of a late Date, Bishop *Hall*, Bishop *Wilkins*, Bishop *Beveridge*, Dr.

* *Dr. Clark's Works, Chubb's and Mr. Foster's; To which I will add Dr. Whitby's.*

Horneck

Horneck and *Jenks*. And amongſt the Diſſenters, ſuch as theſe, Rev. *Charnock*, *Flavel*, *Joſeph Allen*, *Durham*, *Henry*; and Mr, *Samuel Willard* of *New-England*, *Stoddard*, *Pemberton*, and others, too numerous to mention here; alſo the Works of Mr. *Benjamin Keach*, and godly Mr. *Bunyan*. But above all, converſe with Conſtancy and Diligence with the Book of Books, the holy Bible, *&c.*

ARTICLE V.

Free Grace. A SERMON *preach'd at* Briſtol, *by* JOHN WESLEY, *M. A. Fellow of* Lincoln-*College*, Oxford. Briſtol *printed*; *Reprinted at* Philadelphia. 32 *Pages ſmall Octavo.*

Free Grace indeed! A LETTER *to the Rev. Mr.* John Weſley, *relating to his Sermon againſt abſolute Election, publiſhed under the Title of Free Grace.* London *Printed*; *Reprinted at* Philadelphia. *Pages* 40, *ſmall Octavo. Price* 6 d.

THESE two Pamphlets, one againſt, and the other for the Doctrine of abſolute Election and Reprobation, contain no new Arguments on the Subject; we ſhall therefore only give our Readers from each, one or two of thoſe Paragraphs which ſeem the moſt Remarkable.

From FREE GRACE, *page* 24, *to p.* 28.

24. Such Blaſphemy this, as one would think might make the Ears of a Chriſtian to tingle. But there is yet more behind; for juſt as it honours the Son, ſo doth this Doctrine honour the Father. It deſtroys all his Attributes at once. It overturns both his Juſtice, Mercy and Truth. Yea, it repreſents the moſt holy GOD as worſe than the Devil; as both more falſe, more cruel and more unjuſt. More Falſe; becauſe the Devil, Liar as he is, hath never ſaid, "*He willeth all Men to be ſaved.*" More Unjuſt, becauſe the Devil cannot, if he wou'd, be guilty of ſuch Injuſtice as you aſcribe to GOD, when you ſay, That

That GOD condemned Millions of Souls to everlasting Fire prepared for the Devil and his Angels for continuing in Sin, which, for want of that Grace *he will not* give them, they cannot avoid: And more Cruel, because that unhappy Spirit *seeketh Rest and findeth none*; so that his own restless Misery is a kind of Temptation to him to tempt others. But *GOD resteth in his high and holy Place*: So that to suppose Him of his own mere Motion, of his pure Will and Pleasure, happy as he is, to doom his Creatures, whether they will or no, to endless Misery; is to impute such Cruelty to Him, as we cannot impute even to the great Enemy of GOD and Man. It is to represent the most High GOD (He that hath Ears to hear, let him hear!) as more cruel, false, and unjust than the Devil.

25. This is the Blasphemy clearly contained in the *Horrible Decree* of Predestination. And here I fix my Foot. On this I join Issue with every Assertor of it. You represent GOD as worse than the Devil: More False, more Cruel, more Unjust. "But, *you say*, you "will prove it by Scripture." Hold! What will you prove by Scripture? That GOD is worse than the Devil? It cannot be. Whatever that Scripture proves, it never can prove this. Whatever its true Meaning be, this cannot be its true Meaning. Do you ask, "What is its true "Meaning then? If I say, I know not," you have gain'd Nothing. For there are many Scriptures, the true Sense whereof neither you nor I shall know, 'till Death is swallowed up in Victory. But this I know, Better it were to say, It had no Sense all; than to say it had such a Sense as this. It cannot mean, whatever it mean besides, that the GOD of Truth is a Lyar. Let it mean what it will, it cannot mean that the Judge of all the World is unjust. No Scripture can mean, that GOD is not Love, or that his Mercy is not over all his Works. That is, Whatever it prove beside, no Scripture can prove Predestination.

26. This is the Blasphemy for which (however I love the Persons who assert it) I abhor the Doctrine of Predestination. A Doctrine, upon the Supposition of which, if one could possibly suppose it for a Moment, (call it Elec-

tion, Reprobation, or what you pleaſe, for all comes to the ſame Thing) one might ſay to our Adverſary the Devil, "Thou Fool, why doſt Thou roar about any longer? "Thy lying in Wait for Souls is as needleſs and uſeleſs "as our Preaching. Heareſt thou not, That GOD hath "taken Thy Work out of Thy Hands? And that he doth "it much more effectually? Thou, with all Thy Princi- "palities and Powers, canſt only ſo aſſault, that we may "reſiſt Thee: But he can irreſiſtibly deſtroy both Body "and Soul in Hell. Thou canſt only entice; but his un- "changeable Decree, to leave Thouſands of Souls in "Death, compels them to continue in Sin, 'till they drop "into everlaſting Burnings. Thou temptеſt. He forceth "us to be damn'd. For we cannot reſiſt his Will. Thou "Fool, why goeſt Thou about any longer, ſeeking whom "Thou mayeſt devour? Heareſt thou not, that GOD is "the devouring Lion, the Deſtroyer of Souls, the Mur- "derer of Men? *Moloch* cauſed only Children to paſs thro' "the Fire; And that Fire was ſoon quenched; or the "corruptible Body being conſumed, its Torment was at an "End. But GOD, Thou art told, by his Eternal Decree, "fixed before they had done Good or Evil, cauſes not on- "ly *Children of a Span long*, but the Parents alſo to paſs "thro' the Fire of Hell; That *Fire which never ſhall be* "*quenched*; and the Body which is caſt thereinto, being "now incorruptible and immortal, will be ever conſuming, "and never conſumed: But *the Smoak of their Torment*, "becauſe it is GOD's good Pleaſure, *aſcendeth up forever* "*and ever*."

27. O how would the Enemy of GOD and Man re- joice to hear theſe Things were ſo! How would he cry aloud and ſpare not! How would he lift up his Voice and ſay, "To your Tents, O *Iſrael!* Flee from the Face of "this GOD, or ye ſhall utterly periſh. But whither will "ye flee? Into Heaven? He is there. Down to Hell? "He is there alſo. Ye cannot flee from an omnipreſent "almighty Tyrant. And whether ye flee or ſtay, I call "Heaven his Throne, and Earth his Foot-ſtool to witneſs "againſt you, ye ſhall periſh, ye ſhall die eternally. Sing, "O Hell, and rejoice ye that are under the Earth! For

"GOD,

" GOD, even the mighty GOD, hath ſpoken, and devoted " to Death Thouſands of Souls from the Riſing of the " Sun, unto the Going down thereof. Here, O Death, " is thy Sting! They ſhall not, cannot Eſcape. For the " Mouth of the LORD hath ſpoken it. Here, O Grave, " is thy Victory! Nations yet unborn, or ever they have " done Good or Evil, are doom'd never to ſee the Light of " Life, but thou ſhalt gnaw upon them for ever and ever. " Let all thoſe Morning-Stars ſing together, who fell with " *Lucifer*, Son of the Morning. Let all the Sons of Hell " ſhout for Joy! For the Decree is paſt, and who ſhall " diſanul it?

From Free Grace indeed! *page* 15.

" How will the ETERNAL come off without Shame, upon this univerſal vagrant Scheme? Let him ſit from everlaſting in Conſultation with his Wiſdom; let him ſpeak an *Univerſe* to Being; let Heaven, Earth and Hell be ſhaken; let all Things in the Power of the Almighty be done, even to the pledging his Glory, caſting his Honour in the Duſt, and *making his Soul an Offering for Sin.* Where ſhall all this vaſt Expence of eternal Knowledge, Wiſdom, and Power end? Fortune only can determine. The amazing Contrivance is entirely at the Mercy of one ſingle fortuitous *Caſt* in the Will of Man, and the Contriver himſelf ſaid to have caſt it on this accidental Hinge, which one would think unworthy Supereminent Wiſdom. Said to have caſt it! Who ſays ſo? Not Angels, they cannot reſiſt his Will; but Men embark in *Satan*'s Quarrel to ſay it! Men! Monſtrous! *Wonder, O Heavens, be ye horribly afraid; the Ox knoweth his Owner------but my People know not me.*

How will GOD come off? What if one of the pettiſh Seed of *Adam* ſhould in ſome Period of Eternity, riſe and attack his GOD thus; " Now thou LORD of this higher " Houſe, I am with thee, but I owe thee no more Thanks " than my Brother in Hell." *How ſo?* " Thou didſt " once paſs an Act of Indemnity in his Favour as well as " mine. *But I loved thee freely.* " True; and whatſo- " ever Freedom was in thy Love towards me, was alſo in

"thy Love to him." *I elected thee, and not him.* True; but "why? Becauſe thou didſt foreſee ſome Turn in my Will to "chooſe the Good, which Thou didſt not foreſee in his." "*It was my Grace that gave thee that turn.* Not ſo, LORD; "for that was not thy Method, that would be a partial, "arbitrary, abſolute Way of Dealing. Not ſo, LORD; "Thou haſt given him an equal Power of Will with me: "Thou didſt intend the ſame Favour for us both; the "ſame Father loved us equally; the ſame CHRIST payed "an equal Ranſom for us; the ſame Spirit worked the "ſame Grace in us. For, give me leave to ſay, my Bro- "ther was once a Child of GOD, tho' not now, ſo that "my ſtanding and his falling, can be owing to nothing "but our Will." *Nay, your ſtanding is owing to my pre- "ſerving Grace.* Sure then his Fall is owing to the Want "of that Grace, which Thou mighteſt have given him, "and therefore Thou mighteſt ſtill be an odd, abſolute Be- "ing, who haſt Mercy on whom Thou pleaſeſt only; or "elſe, I muſt glory in myſelf. Name the Favour if thou "canſt, or the leaſt Circumſtance of Love intended to me "peculiarly, I ſhall then praiſe ſovereign and diſtinguiſh- "ing Grace; but till then, if ever Thou ſhould put the "Queſtion again, *who made me differ from* my Brother "in Hell? I ſhall anſwer, My well-diſpoſed ſelf."

Sir, would not the Heavens ſweat for Anguiſh, if there was Room for this Dialogue? Would not the Angels tremble and bluſh to hear this Language, between the uncreated *Potter* and his *Clay?*. ----------

Since theſe two Pamphlets were reprinted in Philadelphia, *there has been publiſhed two others on the ſame Subject, entitled* Free Grace in Truth; *and,* Choice Dialogues between a godly Miniſter and an honeſt Countryman, concerning Election and Predeſtination; to which is annexed, Divine Preſcience conſiſtent with human Liberty, *&c. of which we ſhall take ſome Notice in our next.*

The New-England *Land Bank or Manufactury Scheme, which we promiſed in our laſt, being miſlaid, we muſt defer it till another time.*

ESSAYS

ESSAYS on various Subjects, ſome Original, ſent to the Compiler of this Magazine; others from the News-Papers publiſhed in the Colonies.

To the Author of the GENERAL MAGAZINE.

IT appears by the Reſolutions of the Honourable the Houſe of Commons of *Great Britain*, that it is their Opinion, that the Iſſuing Paper Currencies in the *American* Colonies hath been prejudicial to the Trade of *Great Britain*, by cauſing a Confuſion in Dealings, and leſſening of Credit in thoſe Parts; and that there is Reaſon to apprehend, that ſome Meaſures will be fallen upon, to hinder or reſtrain any future Emiſſions of ſuch Currencies, when thoſe that are now extant ſhall be called in and ſunk. But if any Scheme could be formed, for fixing and aſcertaining the Value of Paper Bills of Credit, in all future Emiſſions, it may be preſumed ſuch Reſtraints will be taken off, as the Confuſion complained of in Dealings would thereby be avoided. Something of this Kind is here attempted, in hopes that it may be improved into a uſeful Project. But I ſhall firſt ſet down a few plain Remarks touching the Fluctuation of Exchange, and the Value of Gold and Silver in the Colonies; with ſome Obſervations on the Ballance of Trade; in order to render what follows the more clear and intelligible.

I. Every particular Man, that is concerned in Trade, whoſe Imports and Exports are not exactly equal, muſt either *draw* Bills of Exchange on other Countries, or *buy* Bills to ſend abroad to ballance his Accounts.

II. The Exports and Imports in any Colony, may be managed by different Hands, and the Number of thoſe chiefly imployed in the latter may greatly exceed the Number of thoſe imployed in the former.

Hence it is evident there may ſometimes be many Buyers and few Sellers of Bills of Exchange, even whilſt the Exports may exceed in Value the Imports: And it is eaſy to conceive, that in this Caſe, Exchange may riſe.

III. The *Britiſh* Merchants, who trade to the Colonies, are often unacquainted with the Advantages that may be made by building of Ships there, or by the Commodities of thoſe Colonies carried to the *Weſt-Indies*, or to Foreign Markets: And for that Reaſon, frequently order all their Remittances in Bills of Exchange, tho' leſs advantageous; which muſt encreaſe the Demand for Bills, and enhance the Price of them.

IV. A great Demand in *Europe* for any of the Commodities of the Colonies, and large Orders for thoſe Commodities from the *Britiſh* Merchants to their Factors here, with Directions to draw for the Value, may occaſion Exchange to fall for a Time, even tho' the Imports ſhould be greater than the Exports.

V. Hence it appears, that a ſudden great Demand for Bills in the Colonies, may, at any time, advance the Exchange; and a ſudden great Demand abroad for their Commodities may fall the Exchange.

VI. Gold and Silver will always riſe and fall, very near in Proportion as Exchange riſes and falls; being only wanted, in thoſe Colonies that have a Paper Currency, for the ſame Uſe as Bills of Exchange, *viz.* for Remittances to *England*.

VII. When few People can draw on *England*, or furniſh thoſe who want Remittances with Gold or Silver, Paper Currency may fall with reſpect to Sterling-Money and Gold and Silver, (by which the *Britiſh* Merchants always judge of it) and yet keep up to its original Value in Reſpect to all other Things.

VIII. From all theſe Conſiderations, I think, it appears that the Riſing or Falling of the Exchange can be no ſure Rule for Diſcovering on which Side the Ballance of Trade lies; becauſe that Exchange may be affected by various Accidents independent thereof. But in order to determine this Point with more Certainty, it ſhould be conſidered;

IX. That whatever is imported, muſt, firſt or laſt, be paid for in the Produce or Manufactures of the Country: If the Commodities exported in one Year be not ſufficient to pay for what is imported, the Deficiency muſt be made up by exporting more in ſucceeding Years; otherwiſe the Colony becomes Debtor for ſo much as the Deficiency is; which at laſt muſt be diſcharged (if it is ever diſcharged) by their Lands.

X. If this has been the Caſe with any Colony; or if the Debt of the Colony to *Great Britain* has been increaſing for ſeveral Years ſucceſſively, it is a Demonſtration that the Ballance of Trade is againſt them: But on the Contrary, if the Debt to *Great Britain* is leſſening yearly, or not increaſing, it is as evident, that the Ballance of Trade is not againſt them; notwithſtanding the Currency of that Colony may be falling gradually all the while.

I ſhall now proceed to the Scheme for fixing the Value of a Paper Currency, *viz.*

XI. Let it be ſuppoſed, that in ſome one of the Colonies the Sum of 110,000 in Bills of Credit was propoſed to be ſtruck, and all other Currencies to be called in and deſtroyed; and that 133 *l.* 6 *s.* 8 *d.* in theſe Bills ſhould be equivalent to 100 *l.* Sterling; which likewiſe would make the ſaid Bills equal to Foreign Coins, at the Rates ſettled by the Act of Parliament made in the Sixth Year of Queen ANNE. At which Rate, according to this Scheme, it may be as well ſettled as at any other.

XII. Let *One Hundred Thouſand Pounds* be emitted on Loan, upon good Securities, either in Land or Plate, according to the Method uſed in *Penſylvania*, the Borrowers to pay *Five per Cent per Annum* Intereſt, together with a *Twentieth* Part of the Principal, which would give the Government an Opportunity of ſinking it by Degrees, if any Alteration in the Circumſtances of the Province ſhould make it neceſſary: But if no ſuch Neceſſity appeared, ſo much of the Principal as ſhould be paid in, might be re-emitted on the ſame Terms as before.

XIII. The other *Ten Thouſand* Pounds to be laid out in ſuch Commodities as ſhould be moſt likely to yield a Profit at Foreign Markets, to be ſhip'd off on Account of the Colony, in order to raiſe a Fund or Bank in *England*; Which Sum, ſo laid out, would

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in two Years time, be returned into the Office again by the Intereſt Money.

XIV. The Truſtees or Managers of this Bank to be impowered and directed to ſupply all Perſons that ſhould apply to them, with Bills of Exchange, to be drawn on the Colony's Banker in *London*, at the aforeſaid Rate of 133 *l.* 6 *s.* 8 *d.* of the ſaid Bills of Credit for 100 *l.* Sterling. The Monies thus brought in, to be laid out again as before, and replaced in *England* in the ſaid Bank with all convenient Speed: And as the e provincial Bills would have, at leaſt, as good a Credit as thoſe of any private Perſon; every Man, who had occaſion to draw, would, of Courſe, be obliged to diſpoſe of his Bills at the ſame Rate.

XV. It is by Means of this Bank, that it is propoſed to regulate the Rate of Exchange; and therefore it would be neceſſary to make it ſo large, or procure the Truſtees ſuch a Credit in *London*, as ſhould diſcourage and prevent any miſchievous Combinations for draining it and rendering the Deſign uſeleſs. I know of no Inconvenience that could ariſe by allotting double the propoſed Sum for that Service, but that the annual Intereſt would be leſſen'd; which in ſome Governments has been found a uſeful Engine for defraying the publick Expence. But if only a Credit ſhould be thought needful, over and above the ſaid Sum, and upon ſome Emergency Recourſe ſhould be had to it, the Intereſt-Money would ſoon afford ſufficient Means for anſwering that Credit.

XVI. The Truſtees might further be impowered and directed, to take in Foreign Coins, at the Rates preſcribed by the Act of Parliament, from thoſe who wanted to change them for Paper Currency, and to exchange for thoſe who wanted Gold and Silver. This, it is imagined, might reduce thoſe Coins again to a Currency, which now are only bought and ſold as a Commodity. Or, if it ſhould be judged more advantageous to the Credit of the Paper-Currency, Part of the Proceeds of what ſhould be ſent abroad, might be returned to the Province in Gold and Silver, for creating a Fund here.

XVII. I hope it will appear upon examining into the Circumſtances of the Paper-Money-Colonies, by the Rule propoſed above, that the Ballance of Trade has not been ſo much againſt them as is commonly imagined; but that the Fall of their Currencies, with Reſpect to Sterling, and to Gold and Silver, has been chiefly occaſioned either by ſome ſuch Accidents as are above ſhewed to influence it; which by this Scheme will be all prevented: Or to their being iſſued without any good Foundation for ſupporting their Credit, ſuch as a Land Security, *&c.* However that be, I think, there can be no room, upon our Plan, to fear, that the Credit of the Paper-Currency can be injur'd, even though the Ballance of Trade were againſt the Colony, while their Bank in *London* can be duely ſupported.

From the ſad Conſequence of a loſing Trade, *viz.* that of having the Property of the Lands transferr'd to another Country, it appears abſolutely neceſſary for every Colony, that finds or ſuſpects that to be its own Caſe, to think timely of all proper Means for preventing it; ſuch as encouraging Iron-Works, Ship-building, raiſing and manufacturing of Hemp and Flax, and all other Manufactures not prohibited by their Mother Country. They might likewiſe ſave conſiderable Sums;

Sums, which are now ſent to *England*, by ſetting up and eſtabliſhing an Inſurance-Office. This, I think, might effectually be done by an Act of Aſſembly for impowering the Truſtees of the Loan-Office to ſubſcribe all Policies that ſhould be brought to them, on ſuch Terms as ſhould be ſettled by the ſaid Truſtees jointly with a Committee of Aſſembly, at a Meeting for that Purpoſe, once a Month, or oftner if neceſſary. Beſides the ſaving to the Country in the Article of Trade, it would probably yield a conſiderable yearly Income towards the Support of Government; it being evident, that moſt prudent Inſurers are great Gainers upon the Whole of their Inſurances, after all Loſſes are deducted.

Upon the Execution of this Scheme, I am perſuaded, two very great Advantages muſt accrue; *Firſt*, That the Export would be increaſed, and conſequently bring the Ballance of Trade more in favour of the Province: And, *Secondly*, that the Rate of Exchange would be fixed and aſcertained; which, 'tis hoped, would effectually remove the Prejudices which the Merchants in *England* ſeem to have conceived againſt a Paper Currency in the Colonies.

To the Author of the General Magazine.

A true and genuine Account of a wonderful WANDERING SPIRIT, *raiſed of late (as is believ'd) by ſome Religious Conjurer; but whether in the Conclave at* Rome, *or where elſe, is not ſo certain.*

THIS Spirit, we are inform'd, does now haunt *Moravia*, and many other Places in the *German* Empire; has of late been very troubleſome in *England*; and has been ſeen, felt and heard by Thouſands in *America*. 'Tis raging and proud; cenſorious and ill-natur'd; deals much by Feelings and Impulſes, in violent bodily Convulſions; and pretends to uncommon Diſcernments. When it poſſeſſes the Mob, which it delights to torture, they ſwell and ſhake like *Virgil*'s enthuſiaſtick Sybil, or thoſe poſſeſs'd with the Devil in the Goſpel. Sometimes, like *Balaam*, they fall into Trances, with their Eyes open; or like the honeſt Folks in *Scotland*, they get by its Influences ſuch a Second-Sight, as they can eaſily ſee their Neighbours Hearts and Intentions. Like *Proteus*, it aſſumes moſt Shapes, and is never eaſier diſcovered than when it is moved by the ſlighteſt Provocation to aſcend the Tribunal, that is always at its Elbow, from whence it ſends all that queſtion its Dictates, or divine Extraction, to take up their Lodging with *Cain* and *Judas*, and other Reprobates. It ſets up for a Pagod, or Demi-Pope within us; it never openly claims Infalibility, and always acts as if it had it. Sometimes it walks gravely in a *Quaker* Dreſs; again it appears more brisk, and borrows the Gown; at different Times, as it ſuits its Humours, it puts on the *Antinomian*, the *Arminian*, the *Calviniſt*, or *Anabaptiſt*; and ſometimes is ſo complaiſant to old Mother *Rome* as to diſguiſe itſelf like a Fryar or a Monk, or a Lay-Clergyman; tho' it loves rather to be eſteemed among us a gifted Brother, or a Lay-holder-forth; and they that are well acquainted with the Veſtments of both Churches, obſerve, that its Gown has ſome Ruffles, and other Things in the Sleeves peculiar to *Rome*, rather than

than *England*. It acts the Busy-Body, is here and there, and every where, and above all Things, hates Rules and good Order, or Bounds and Limits. It is unwearied in issuing Warrants and Commissions under the broad Seal of an inward Call to all that have Conceit and Self-sufficiency enough to run its Errands. It has something in its Nature very different from some other Wandering Spirits, who have been desirous of enriching their Friends, by discovering Gold or hidden Treasure; but it seems to be one of *Mammon*'s Squadron, and gripes Money as readily as the greatest Miser. When it ascends the Judgment-Seat it is very magisterial; and upon the slightest Ground, pronounces all its Admirers the dear Children of GOD; but all that doubt its holy Dictates, are condemn'd for incarnate Devils, or carnal Men. Its Proceedings are entirely Partial, appear in what Shape it will. Say-Soes and Declarations, Wry-Faces and Grimaces, Contorsions of the Body and vocal Energy, Faintings and Cryings, delusive Voices and frantick Visions, pass for undeniable Evidences of Conversion, of coming to JESUS and the Power of GOD: Nay, if little Children are so happy as to cry out when they see their Mothers fainting under its delusive Impulses, they are forthwith canoniz'd for Saints: But such as it cannot lead captive at pleasure, however holy and pious they are in all appearance, are condemn'd upon Whispers and Surmises, and Hear-says, without Proof produc'd, Tryal held, or Summons to appear. 'Tis *Don Quixot* turn'd Saint-Errant, and like him, can see Wonders by Hear-say. It abhors Reason, and is always for putting out her Eyes; but loves to reign Tyrant over the Passions, which it manages by Sounds and Nonsense. It is so blind itself that it walks by feeling; and yet sets up for an unerring Guide to all others. Old *Infallibility* learnt it the Lesson to wrest the Bibles out of Men's Hands, which it performs effectually, by persuading all its Votaries, that nothing but its Suggestions are GOD's Mind in the Scripture: And all that will not give away Scripture and Reason tamely, for its inward Feelings and Experiences, are proclaimed carnal Men, who cannot understand, but pervert the sacred Oracles. It deals like the same Holy Father, in Confessions and Excommunications, and carefully excludes all from the Number of the Faithful, who will not tell every impertinent hypocritical Canter he meets, his Sins and Experiences. 'Tis always crying out against Persecution, and is a most furious Persecutor to all that will not bow to its Sway. It cries out desperately against Bigotry, and yet will give no quarter to any that will think for themselves, and refuse a blind Obedience to its peculiar and favourite Opinions. 'Tis remarkable for one Quality, that all that it bewitches generally bid farewell to Reason, and are carried by it to the Land of Clouds and Darkness, under the Pretence of divine Light; nor are they yet known, many of them, to be able to break the Spell, nor get rid of the Charm that blinds their Eyes. If we can guess whence it came, by the Effects it has on its Admirers, it must be akin to the lying Spirit that came among *Ahab*'s Prophets. It always sets up for a Preacher of Christ and his Truths, but frequently forgets its Errand, quotes little Scripture, but preaches itself and its Attainments; and, under this sacred Character, acts like a Quack or Mountebank, always telling what mighty Matters it has done in other Places; that

it

it had no other View in undertaking ſo much Labour and Fatigue in travelling ſo far, but their eternal Welfare; that it cou'd carry all to Heaven in its Boſom: And ſeldom ſtays longer in one Place than it fools them out of their Caſh: It ſeems to have poſſeſſed *Judas*, for it loves to finger the Penny, and carry the Bag. It claims Liberty to queſtion and judge all, and refuſes Subjection to every proper Judicature. The Pope makes Saints, but it makes Saints, Devils, and Brutes, as it ſuits its Humours. It hates *Greek* and *Hebrew*, becauſe Holy Languages, and tells its Admirers, that it can make a ſanctified Cobler at once an abler Divine than either *Luther* or *Calvin*. It has often haunted our Borders, diſguiſed like an Angel of Light; but its Evil-Speaking and burning Revenge, its Malice and Cruelty toward all that will not renounce Scripture and Reaſon, diſcovers to all, that will not wink hard, that it has a cloven Foot, and is either *Moloch*, or *Apollyon* the Deſtroyer. It has often been ſpoken to, but can never be laid; and the Reaſon that is given is, becauſe there are no Conjurers, that deal with Spirits of its Stamp, but ſoon turn its Admirers. Some ſurmiſe, from the Mobs and Diſorders that attend it, that it is *Belial*, taking a Tour in Diſguiſe; others ſurmiſe, that it muſt be the Spirit that inſpired the *Bachanals* in Days of Yore, becauſe ſome of its chief Votaries, while under its Impulſes, have wallowed in Lewdneſs. They that are acquainted with the Affairs of the *Eaſt*, alledge, that it is the ſame Spirit that was familiar with *Mahomet*; becauſe it has the ſame fierce and ſavage Temper, the ſame falling Fits, and equally hates Learning, and cries up Ignorance. And ſuch as have read the Records of *Germany* and *England*, aledge, that it was the ſame who guided the incomparable *Jacob Behmen* in Writing his religious Jargon and dark Nonſenſe: That poſſeſs'd the Enthuſiaſts of *Munſter*: The Ranters in *America*, *&c.* But all that read the Hiſtory of the *Roman* Pontiffs, think that it was ador'd in dark Times by Pope *Gregory* or *Hildebrand*, and ſome others of theſe Holy Necromancers; who had more Acquaintance with ſuch Spirits as thoſe than with the Spirit of GOD. The Reader may judge for himſelf in theſe Things: But, it's hoped, that all true Proteſtants, whoſe Fore-fathers had Courage enough to deſpiſe the Thunders of the Vatican, and Anathemas of the great Pope, who pretended to Infallibility, will not be terrifi'd out of their Faith and Reaſon, by the Roarings of a fallible Pope, or this Spirit of Deluſion; but will hold faſt the Form of ſound Words, which is able to make Men wiſe unto Salvation. Which that we may all be enabled to do, is the hearty Prayer, of the Hiſtorian,

THEOPHILUS MISODÆMON.

P. S. *Several Memoirs of the Proceedings of this Spirit have been written by way of Journal, or Things of that Nature, and this is humbly offered by way of Supplement.*

The

From the Boſton Evening-Poſt, *Novemb.* 24.

Mr. FLEET, *Cambridge, Nov.* 20. 1740.

THE encloſed Paragraph of a Sermon highly eſteemed by the *venerable* and *learned* among us, may ſerve to deliver the great Archbiſhop *TILLOTSON* from the Infamy caſt on Him by a Stranger, of late ſignally honoured and cheriſhed here; which, tho' it may derive ſome unpleaſant Imputations on thoſe who did ſo, will yet be overbalanced by the Juſtice therein done to a Prelate of his diſtinguiſhed Merit. Your reprinting of it may therefore oblige many: it certainly will *Your conſtant Reader and humble Servant*,-----

'---In his viſible Church there is always a malignant Party of lewd 'and profane People, who will perſecute them that are eminently 'pious and good, peaceable and faithful, with their Tongues, tho' 'their Hands are tyed. To inſtance in our own Times, and not 'among our ſelves: So we have ſeen the moſt venerable Men in *the* '*Church of England* for Learning, Piety, Labours, Uſefulneſs, Pru-'dence, Meekneſs and Humility, inſulted and outraged while they 'lived, pelted to their Graves, and their Names perſecuted after 'their Deceaſe, for their Spirit of Moderation, and faithful Services 'to the Church. So were Archbiſhop *TILLOTSON* and 'Biſhop *BURNET*, Men of whom the Age was not worthy; 'of conſpicuous Sanctity, abundant in their Labours, ſteady in their 'Conduct, of unſpotted Integrity, of an Apoſtolical Spirit, and rea-'dy I believe to have died either for their Country or for CHRIST; 'yet theſe *Great and Good Men* have been loaded with Obloquy: 'But their *Names* muſt needs live in the Hiſtory of the Church, 'if TRUTH do not periſh from the Earth!

Preface, and Page 17. of Dr. *Colman*'s Sermon at the Ordination of Mr. *Cooper*.

From The Boſton Poſt-Boy, *January* 12.

To the Rev. Mr. GILBERT TENNENT.

Reverend SIR,

I Take this publick Method to propoſe ſome Difficulties to you relating to your Conduct, becauſe a publick ſatisfactory Anſwer may obviate the ſame Objections in the Minds of many others, and by that means enlarge your Opportunity of doing Good.

It ſeems to me, Sir, a little unnatural, that you ſhould leave the Flock, to which you are more immediately related, from time to time, deſtitute and unprovided for; while you are travelling from Place to Place to preach the Goſpel to others, who are not ſo much entitled to your Care, and who are at the ſame time provided with Miniſters of their own, and, as we truſt, true faithful Goſpel Miniſters. St. *Paul* tells us, whoſoever provideth not for his own Houſe is worſe than an Infidel: And, I ſuppoſe, the ſame Rule will hold in this Caſe, in Spirituals as in Temporals: And, for my part, I know of nothing, that can excuſe your not making more conſtant Proviſion for your own particular Houſhold, but that others are in a more

ſtarving

ſtarving Condition. And here, I am apt to think, the Matter reſts. Pray Sir, let me put it to your Conſcience; was not the Reaſon of your travelling ſo many hundred Miles to preach the Goſpel in this Place, founded upon the Inſufficiency of the Miniſters here for their Office? Why travel ſo far in ſuch a rigorous Seaſon to preach the Goſpel, if the Goſpel was really preach'd by the Miniſters here? Did you not fear * that "notwithſtanding they pretend to water "what Mr. *Whitefield* by the Spirit had planted, had ſet up a "Lecture, and the like, they would build with untempered Mortar, "would build Wood, Hay, Stubble, *&c.* Had you not ſome Suſpicion that either they had not a true Knowledge of the Doctrines of Grace, or if they had, that it was only a Head-Knowledge, that they were not converted, and of Conſequence, not likely to be made Inſtruments of much Good? If this be the natural Conſtruction to be put upon your coming hither, can you think you are in the Way of your Duty? Can you think, the bringing the ſtanding Miniſtry of a Place into Contempt, the Way to promote the Intereſt of Religion and the Salvation of Souls? But, perhaps, you did not think, nor would have any Body elſe think, quite ſo hardly of the Miniſters here; perhaps, you only thought, that if they did a little Good, you might do a great deal more. Is not this approaching too near to Vanity? Is it not thinking more highly of yourſelf than you ought? Is it not contrary to the Scripture-Rule of preferring others in Love? After all, perhaps, I am miſtaken in the Judgment I make of your Conduct; if I am, I aſſure you the Miſtake is not wilful; many others labour under the ſame, and if you will be ſo good and charitable, as to ſet us right, we ſhall (for my Part I am ſure I ſhall) be very much obliged to you *I am,*

Dec. 28. 1740. *Your humble unknown Servant.*

New-England Weekly Journal. Jan. 27. 1741.

To the Author of the Letter in the Poſt-Boy, *of the 12th of* January *laſt.*

SIR,

IN Anſwer to yours of *December* the 28th (which I received in the publick Print in my Return from the Eaſtward) I would obſerve, that you have been miſinformed as to that Matter of Charge you alledge, *viz.* of my leaving my Flock from Time to Time deſtitute and unprovided for. In my late Journey to the Southward, which was for two Months ſpace, juſt before I came this Way, my People were conſtantly ſupplied; and before I came into the Motion of travelling into theſe Northern Colonies, the neighbouring Miniſters (of whoſe Integrity I have good Aſſurance) of their own Accord, promiſed to ſupply my People: And therefore your Innuendoes of my being unnatural and worſe than an Infidel, bottom'd upon a wrong Hypotheſis, might have been ſpar'd.

In Anſwer to the Queſtion you put to my Conſcience, (namely, Whether or not, the Reaſon of my travelling ſo many hundreds of Miles to preach the Goſpel, was not founded upon the Inſufficiency of

* *Seward's* Journal.

of the Miniſters for their Office?) I beg leave to obſerve, that my Opinion of the Miniſtry of *New-England*, was the ſame before I came this Way as it is now, *viz.* That there are (as in other profeſſing Countries) ſome good and ſome bad among them, ſome ſound in Principle and ſome unſound; and further add, that I was informed, before I left Home, by divers Perſons worthy of Credit, that there has been in moſt Places of *New-England*, for ſome conſiderable Tract of Time, a lamentable Decay of the Power of Godlineſs, both among Miniſters and People; ſo that there has been little to be heard of a Work of Converſion and Converſion carrying on in them: And this, divers worthy Perſons among the Miniſtry as well as Laity of *New-England*, have acknowledged, in my Hearing, to be a Truth bitterly to be bewail'd! And it is probable, that if the Author of the Letter duly conſiders the preſent State of Things, he will be of the ſame Sentiment.

The Occaſion of my Travels, was not a Notion of any ſuperiour Qualifications in me, for the carrying on of that good Work, which GOD has more remarkably begun of late in this Land. Neither was the Deſign hereof to bring the ſtanding Miniſtry into Contempt. And it ſeems not ſo kind in this Gentleman as could be wiſh'd for, to inſinuate this upon ſo ſlender a Foundation, which will eaſily bear a contrary Conſtruction. Does not the faithful Preaching of the Word of GOD, by Strangers, tend to ſtrengthen the Hands of thoſe Miniſters, who deſerve to be encouraged; and as for dead dry Drones, it is no great Matter how ſoon their Miniſtry be brought into Contempt.

Having been, thro' much Importunity, prevailed with, to travel ſome Journeys to the Southward, and having ſeen much of the divine Power in thoſe Travels, to the awakening of a great Number of Perſons; and hearing of the Succeſs of the Reverend Mr. *Whitefield*'s Labours in *New-England*, and being much urg'd by him, and divers other Miniſters in thoſe Parts where I live, to come this Way, as well as earneſtly invited by ſeveral pious Miniſters of *New-England*, to come over to their *Macedonia* and help them: After I had been toſs'd up and down on the Billows of diſtruſtful Fears, Reluctance and contrary Reaſonings, thro' frequent Supplications to the Father of Lights, both myſelf, and with others, for Direction, I found a Willingneſs, notwithſtanding my mean Qualifications of Mind, and cold Conſtitution of Body, to face the northern Guſts, and commit myſelf into the Hands of the great GOD, in order to make an Attempt for the promoting of his Kingdom, by travelling, which I conſequently did, and have ſince ſeen no Cauſe to repent of it: For, in divers Places which I have been in, ſince I left Home, that good GOD (who will not ſeal a Blank) has graciouſly, viſibly and uncommonly bleſs'd my poor Labours, to the ſpiritual Good of many Souls. My own Defence makes the mentioning of thoſe Things neceſſary, which otherwiſe I would have omitted. I aſcribe the Glory of thoſe Succeſſes to that ſovereign good GOD, who will ſend by whom he will ſend, and who out of the Mouths of Babes and Sucklings, is wont to ordain Praiſe.

And indeed I may truly add, that I was ſomewhat influenced to undertake this Journey, by the Hopes of obtaining farther Pro-

greſs in the Chriſtian Courſe, by that continual Train of Labours and Hardſhips, which I foreſaw I ſhould be engaged in and expoſed to. Do not general Rules admit of Exceptions? In extraordinary Times, when the SPIRIT of GOD is uncommonly poured forth, may not extraordinary Methods be purſu'd, without Cenſure?

Thus, *Sir*, I have given a haſty and ſimple Narrative of the Reaſons of my Conduct, in the Caſe ſuſpected by you; which, I truſt, will be ſatisfactory to all that fear GOD, and heartily wiſh the Weal of Zion. I add no more, but remain,

Marblehead, *Yours*, *&c.*

Jan. 21. 1740. GILBERT TENNENT.

Portſmouth, New-Hampſhire, Jan. 9*th.*

P. S. WE have now among us the Rev. Mr. *Tennent*, a very faithful and laborious Preacher: I have heard him four long Sermons, much to my Satisfaction, and I hope Edification.

Thurſday, January 15.

Since I wrote the Poſtſcript above, the heavenly Man has delivered two more excellent Sermons, in a Manner ſo affecting and effectual, as I never heard Man ſpeak before: For as he reaſon'd of the infinite Love and Condeſcention of CHRIST, and of his compaſſionate Manner of inviting us miſerable diſtreſſed Reptiles of the Duſt to come unto him for Relief, a great Part of the very numerous Audience trembled, ------ and I hope not *Felix* like; for there ſeem'd to be a moſt devout Attention, and the moſt reverential Awe apparent in every Man, Woman and Child that ever I ſaw. Every ones Conſcience ſeem'd to be more or leſs awaken'd; and turn which Way you would, you'd ſee large Numbers melted into Tears; and for a conſiderable Time before the Concluſion of the laſt pathetick Sermon, there were ſuch Outcries and loud Weepings of the Congregation, that you could hardly diſtinguiſh one Sound from another. I hope they were not all human Sallies, but have Reaſon to think ſome were effectually touch'd, and are under ſuitable Convictions of their miſerable State.

Not only the Dreſs and Perſon, but the Preaching of this good Man, which is rational and ſcriptural, was repreſented to us as wretchedly mean and contemptible, and by ſome was ſcoff'd at and ridicul'd; but none that heard his Sermons here, more eſpecially the two laſt, can open their Lips to the Diſparagement of the ſacred Performances, except it be ſuch Miſcreants who are mad eno' to ſport with Damnation, and to recreate their jovial ſtoical Fancies with the Scenes of infernal and interminable Miſery. The Merit of this heavenly Man has ſecur'd the Eſteem and Veneration of all among us, that have the leaſt Pretence to Piety or Underſtanding: And if you or any of our Friends have not heard him, I can't acquit myſelf without recommending it to them and you moſt earneſtly, if your Health will admit of it.

Adieu.

Yours, ------ ------

The

The NEW MANUAL EXERCISE.

Directions for the Poſition of a Soldier under Arms.

I. A SOLDIER having his Firelock ſhoulder'd, muſt ſtand with a ſtrait Body, holding up his Head without moving, and always looking toward the Commanding Officer, or he who exerciſes the Battalion; nor to uſe any Motion but what the Word of Command, when given, directs.

II. His Feet are to be at one Step Diſtance, the Heels in a ſtrait Line, and the Toes turn'd a little outwards.

III. The Firelock muſt lie on the left Shoulder, and the left Hand on the But End, the Thumb being placed in the Hollow thereof, preſſing the Guard hard againſt the Breaſt, that the Muzzle may be mounted; the Lock muſt be turn'd a little outward, 'till the under Part of the But-end is brought oppoſite to the middle of the Body, that the Firelock may be more eaſily borne.

TAKE CARE.

At this Word every Man muſt be ſilent, ſtand firm, and not move Hand or Foot, but attend carefully to the Words of Command.

I. *Join your right Hands to your Firelocks.* 1 Motion.

Turn the Lock upwards with the Left Hand; and, at the ſame time, take hold with your right Hand cloſe behind the Lock, drawing down the Firelock a little. Keep the Elbows ſquare, and the Muzzle of the Firelock at the ſame Height, as when ſhoulder'd.

The firſt Motion of each Word of Command muſt be done inſtantly upon giving it; but when there are more Motions than one, you are to tell 1, 2, ſlow, making a ſmall Pauſe between the Words; and on the Word TWO the Motion is perform'd.

II. *Poize your Firelocks.* 1 Motion.

With the left Hand depreſs the But briſkly towards your Body, which will make the Piece fly off from your Shoulder towards the Front, and throw it into an erect Poſition, where you muſt ſtop it by ſeizing it with your left Hand juſt above the Lock, the little Finger touching the Spring, the Arms extended; the Lock to the Front, the left Thumb lying up the Piece, and the Piece ſo high that you may look on a level Line thro' the Guard.

III. *Cock your Firelocks.* 2 Motions.

Bring the Piece to the right Side of your Head, the Lock to the right, and about as high as your Ear; at the ſame Time bring up your right Foot, placing the Heel very near the Hollow of the left Foot, the Toe pointing to the Right. Tell 1, 2, and ſeize the Cock with your right Thumb, bend it, and throw the Piece out to the Front, the Barrel towards you, and directly perpendicular. This is the ſame Poſture as the Firelock in the Recover.

IV. *Preſent.* 1 Motion.

Take your Thumb from the Cock, ſtepping out to the right with your right Foot; the Toe to the Right, the Body to the Front; place the But End betwixt the right Shoulder and Breaſt; the Elbows ſquare; the Fore-finger before the Trigger, the others behind the Guard; the right Knee ſtiff, the left a little bent; the Head upright; the Body ſtrait; the Muzzle well levell'd or Breaſt high.

V. *Fire.* 1 Motion.

Draw the Trigger briſkly with your Fore-finger; and if the Cock does not go down, don't attempt it again at that Time.

VI. *Half-cock your Firelocks.* 2 Motions.

Bring down the Firelock to the right Side, the Barrel ſloping upwards. Tell 1, 2. and with the Thumb ſeize the Cock and half bend it.

VII. *Handle your Cartridges.* 2 Motions.

Step back with your right Foot almoſt behind your left, at the ſame Time bring the Piece up cloſe under your Arm, and clap your Hand to your Cartouch-Box. Tell 1, 2, and draw forth your Cartridge.

VIII. *Open your Cartridges.* 2 Motions.

Bring the Cartridge between your Thumb and Fore-finger to your Teeth, and break open the End of it. Tell 1, 2, and bring it down to your Pan ready to prime.

IX. *Prime.* 1 Motion.

Empty a little of the Powder of your Cartridge into your Pan.

X. *Shut your Pans.* 1 Motion.

Bring the ſmaller Fingers of your right Hand behind the Steel, ſhut the Pan briſkly, and let the Fingers remain till the next Word of Command.

XI. *Caſt about to Charge.* 1 Motion.

The Cartridge remaining between your Thumb and Fore-Finger; by the Help of your other Fingers on the Back of the Steel, ſink the But till the Piece is almoſt in an upright Poſition, bringing it ſo round to your left Side, and ſtepping forward with your right Foot, let the Piece fall to a Slope by your left Side, and ſlip your right Hand up to the Muzzle ready to charge.

XII. *Charge with Cartridge.* 2 Motions.

Turning up the Hand with the Palm out, enter the Cartridge in the Barrel, the open End downwards. Tell 1, 2, and give it a Slap with your Fingers to put it quite in.

XIII.

XIII. *Draw your Rammers,* 3 Motions.

Place your Fore-finger on the Top of the Rammer, griping it at the ſame Time between your Thumb and Middle-finger. Tell 1, 2, draw your Rammer as far as you can reach, and ſlip down your Hand briſkly taking it near the Muzzle, your Thumb and Fore-finger being turn'd downwards. Tell 1, 2, draw it quite out, turn and ſhorten it to a Hand's Breadth on your right Breaſt, holding it in the ſame Degree of Slope with your Piece.

XIV. *Put them in the Barrel.* 3 Motions.

Bring the Rammer a little above the Muzzle, place the thick End on the Cartridge, and thruſt it down as far as your Hand will permit. Tell 1, 2, raiſe your Hand and ſeize the Rammer about the Middle, and thruſt it down till your Hand touches the Muzzle. Tell 1, 2, and ſeize it again at the Top, thruſting it down as far as 'twill go, and ram down the Charge.

XV. *Recover your Rammers.* 2 Motions.

Draw forth about half your Rammer with a quick Motion, give it a Spring and briſkly ſlip down your Hand, your Thumb turn'd downwards, and take it by the Middle. Tell 1, 2, draw it quite out, turn and ſhorten it againſt your Breaſt to 9 Inches, and hold it in the ſame Slope with the Piece.

XVI. *Return your Rammers.* 3 Motions.

Bring the ſmall End of the Rammer with a gentle Turn under the Barrel, place it in the Stock and thruſt it in as far as your Hand will permit. Tell 1, 2, raiſe your Hand and ſeize the Rammer in the Middle, and thruſt it down again till your Hand touches the Muzzle. Tell 1, 2, raiſe your Hand and place the Palm of it on the upper End of your Rammer, and thruſt it quite down.

XVII. *Shoulder.* 3 Motions.

Bring the Firelock upright oppoſite to your left Shoulder near your Ear, the Lock in the Bending of the left Elbow, ſeizing at the ſame Time under the Lock with the right Hand. Tell 1, 2, fall back with your right Foot and at the ſame Time let the Piece fall ſmartly on your Shoulder, ſeizing it with your left Hand on the But. Tell 1, 2, and quit with the right Hand letting it fall to the right Side.

XVIII. *Reſt your Firelocks.* 3 Motions.

Join your right Hand to your Firelock as in Explanation I. Tell 1, 2, and come to your Poize as in Explanation II. Tell 1, 2, and turning the Barrel towards you, bring the But End down to the Inſide of the right Knee, ſtepping at the ſame Time a little back with your right Foot, the Toe pointing to the Right, the right Knee ſtiff, the left a little bending, keeping your Body very ſtrait. The Firelock muſt lean a little to the Front, and both the Body and Face muſt preſent themſelves to the Front as much as poſſible without Conſtraint.

XIX. *Order your Firelocks.* 3 Motions.

Raiſe the Muzzle of the Firelock ſo that it be directly upright by the right Side; at the ſame Time ſlip up the left Hand as high as the right Shoulder, and ſink the Piece with the Right as low as you can without Conſtraint or Stooping. Tell 1, 2, quit with the right Hand, ſink the Firelock with the left over the Toe; at the ſame Time ſeize with the right Hand near the Muzzle, the Thumb upwards. Tell 1, 2, quit the left Hand letting it fall on the left Side; bring up your right Foot to its Line, placing the Firelock on the outſide even with the little Toe, the Lock outwards. This is to be perform'd in ſuch a Manner, that the right Foot and the But-End of the Firelock come to the Ground at the ſame Time.

The Heels muſt be in a ſtrait Line, the Toes turn'd outward, and the right Arm from the Hand to the Elbow run along the Outſide of the Firelock, the left Arm down the left Side.

XX. *Ground your Firelocks.* 4 Motions.

Turn the Firelock with the right Hand, till the Lock point to the Rear, and the Barrel towards your right Side; at the ſame Time quit the Muzzle with the right Hand, ſeize it with the left, and bring the right Hand down to the Middle of the Barrel, and ſeize it there in ſuch a Manner as that both Hands join the Piece at once, placing the right Foot behind the But, the Toe pointing to the Right. Tell 1, 2, ſtep a moderate Pace forward with the left Foot, lay down the Firelock, bending the right Knee to the Lock, the Piece in a ſtrait Line to the Front. Tell 1, 2, riſe up briſkly, bringing your left Foot to its Place, the Palm of the right Hand open to the Front. Tell 1, 2, turn your right Foot on the Heel over the But, and at the ſame Time turn your right Hand to your Side, the Palm inwards, your Body fall to the Front.

XXI. *Take up your Firelocks.* 4 Motions.

Turn the right Foot on the Heel over the Butt, turning the Toe directly to the Right; at the ſame Time throw off your right Hand with an eaſy Motion. Tell 1, 2, ſtep forward with the left Foot, the right Knee bending to the Lock, taking the Firelock by the Middle of the Barrel with your right Hand. Tell 1, 2, riſe up with the Firelock, bringing it up with your left Hand at the Muzzle, the Piece cloſe to your right Shoulder, your left Foot at the ſame Time coming to its Line. Tell 1, 2, and quit with the left Hand, bringing up the right Hand to the Muzzle, turning the Barrel towards your Shoulder, the Lock to the Right, and placing the right Foot on the Inſide of the Butt. This Poſture is the ſame as in Explanation XIX.

Obſerve, That in Grounding and Taking up of their Arms, the Men are to hold up their Heads.

XXII. *Reſt your Firelocks.* 3 Motions.

Quit the Muzzle with the right Hand, and ſeize it with the left, at the ſame Time ſeize the Barrel with the right Hand, as low as the

the Arm will extend without Conſtraint or bending the Body. Tell 1, 2, bring the Firelock directly before you, the right Hand as high as the Face, the Lock outwards, at the ſame Time ſeizing it with the Left, ſo that the little Finger touch the Spring. Tell 1, 2, quit with your right Hand, let fall the Arms, turning the Lock to the Right, and place the right Hand behind the Lock, at the ſame Time ſtep away with the right Foot, obſerving the Poſition of Explanation XVIII.

XXIII. *Club your Firelocks.* 4 Motions.

Keep the Firelock firm in your left Hand, caſt the But from you with the right, ſo that the Barrel paſs cloſe to your Shoulder, and take hold of the Firelock as low as you can reach with the right Hand, the Muzzle and left Thumb downwards, and the Lock to the Right as high as your Cheek; tell 1, 2, raiſe the Firelock with the right Hand oppoſite to the left Shoulder, turning the Lock to the Front, and bringing up the right Foot, at the ſame time ſeizing it with the left Hand very near the Muzzle, with extended Arms; tell 1, 2, bring the Firelock to the left Shoulder, the Lock upwards, and the Elbows ſquare; tell 1, 2, bring your right Hand briſkly down to the right Side, at the ſame time let fall your left Elbow, and ſtand as in the ſhoulder'd Poſition.

XXIV. *Reſt your Firelocks.* 4 Motions.

Turn the Firelock with the left Hand inwards, this brings the Barrel upwards, at the ſame time take hold of it with the right Hand a little above the Left, keeping the Elbows ſquare; tell 1, 2, bring the Firelock nimbly before your Face with out-ſtretch'd Arms, the Barrel to the Front; tell 1, 2, ſink the Firelock with the right Hand oppoſite to the right Side cloſe to the Ear, the Lock to the Right, at the ſame time placing the left Hand behind the Firelock, the Thumb downwards, and the little Finger touching the Spring; tell 1, 2. quit with your right Hand, bringing the But down, paſſing the Barrel cloſe by your right Elbow, place your right Hand behind the Lock, ſtep back with the right Foot, come to your Reſt.

XXV. *Secure your Firelocks.* 2 Motions.

Bring the Piece briſkly to an upright Poſition oppoſite to the left Shoulder, turning the Barrel to the Front, and ſlipping the left Hand at the ſame time to a Hand's Breadth above the Lock, bringing up the right Foot; Tell 1, 2, quit with your right Hand throwing the Firelock under the left Arm, the Lock a little below the Elbow, the Barrel downwards, the Muzzle within a Foot of the Ground.

XXVI. *Shoulder.* 3 Motions.

Bring the Firelock up nimbly to the Poſition deſcrib'd in the firſt Motion of Explanation XVII; Tell 1, 2, quit with the left Hand, bringing it under the Right and placing the Firelock on the left Shoulder; Tell 1, 2, and quit with your right Hand bringing it down briſkly to your right Side.

The new Bayonet Exerciſe, the Facings, and Evolutions, will be in our next.

A New METHOD of making BULLET-MOULDS.

THE Badneſs of the Bullet-Moulds *brought into* America *for common Sale, and the Difficulty of meeting with one of them, bad as they are, that will fit one's Gun, will render the following Invention, for making (eaſily) true and exact Bullet-Moulds, agreeable to all Lovers of good Shooting.*

Firſt provide yourſelf with two Pieces of Lead about an Inch and half or two Inches ſquare, and half as thick, and ſmooth their Faces, ſo that when joyn'd they may make near a Cube; then get ſome Marbles (ſuch as Boys play with) from the ſmalleſt to the Size that fits your Gun, oyl or greaſe the Marbles and Lead well; and with the Aſſiſtance of a Smith's Vyce, with two flat Pieces of Iron in the Chaps of it, preſs the two Pieces of Lead with the ſmalleſt Marble between, till the Marble be quite ſunk in the Lead; then put in the next greater, always remembring to keep the Lead and Marbles well oyl'd; do thus ſucceſſively 'till you have brought it to the Size you want: And to prevent the Bullets having Edges, ſmooth the Faces of the Mould, and preſs in the ſame Marble ſeveral Times, by which means you may make Moulds of wonderful Exactneſs. Then cut a Gate, and fit the Corners with Pins to keep the Pieces in a proper Poſition for caſting. When you uſe it, ſmoke it well, and take Care that the melted Lead be not ſo hot as to burn Paper.

The Manner of the Children's ſpending their Time at the Orphan-Houſe *in* Georgia.

THEY riſe about five o'Clock, and each is *ſeen* to *kneel down* by *himſelf* for a Quarter of an Hour, to offer up their private Prayers *from their own Hearts*; during which Time they are often *exhorted* what to pray for, particularly that *Jeſus Chriſt* would *convert* them, and *change their Hearts*.

At ſix, all the Family goes to *Church*, where a *Pſalm* is ſung, and the ſecond Leſſon expounded by Mr. *Whitefield*, or in his Abſence, an Expoſition of *it* is read out of *Henry* or *Burkitt*, by the Preſident.

At our Return Home about ſeven, we ſing *Biſhop Ken's Morning Hymn*; and whoever is *Preſident* of the *Houſe*, uſes *Family Prayer* as the *Spirit gives him Utterance*, varying it according to the Circumſtance we are in; *thanking the Almighty for paſt Favours, and praying for a ſupply of whatever we then ſtand in need of as to Temporals or Spirituals.* Our Doors are always open to Strangers, ſo that we are never without ſome of the *Pariſhioners* at *Family Prayer*.

Between ſeven and eight we go to Breakfaſt in *the ſame Room* with the *Children*, who ſometimes ſing an Hymn before, ſometimes after, and ſometimes both before and after every Meal, as well as ſay Graces. During Breakfaſt the *Buſineſs of the Day* is talked of, and each appointed his *Station*, and perhaps ſome uſeful Queſtions are aſked the Children, or *Exhortations* given them.

From eight to ten the *Children* go to their *reſpective Employs*, as carding, ſpinning, picking Cotton or Wool, ſewing, knitting. One ſerves the Apothecary, who lives in the Houſe, others ſerve in

the

the Store or Kitchin, others clean the Houſe, fetch Water, or cut Wood. Some are placed under the Taylor, who lives in the Houſe; and we expect other *Tradeſmen*, as a Shoemaker, Carpenter, *&c.* to which others are to be bound. As *the Grace of GOD* appears in any, together with *ſuitable Abilities*, they are to be bred to the *Miniſtry*, and we have already one or two in View for *that* Purpoſe.

At ten they go to School, ſome to writing, ſome to reading. At preſent there are two Maſters and one Miſtreſs, who in teaching them to read the Scripture, at the ſame Time explain it to them, and ſing and pray with them more or leſs as they think fit, not by *Form*, but *out of their own Hearts*, whereby they teach both *themſelves* and *Children* much *Knowledge in the Scriptures*, exerciſe their Talents, and *build each other up in our moſt holy Faith.*

At Noon we go to Dinner all in the ſame Room, and between that and two o'Clock every one is employed in ſomething uſeful, but *no Time* is allowed for *Idleneſs or Play*, which are *Satan's darling Hours to tempt Children to all Manner of Wickedneſs*, as Lying, Curſing, Swearing, Uncleanneſs, *&c.* So that tho' we are about ſeventy in Family, yet we hear *no more* Noiſe than if it was a private Houſe.

From two till four they go again to School as in the Morning, and from four to ſix to Work in their reſpective Stations as before-mentioned.

At ſix the Children go to Supper, when the Maſters and Miſtreſſes attend to help them, and ſing with them, and *watch over their Words and Actions.*

At ſeven the Family all goes to *Church*, where is a *Pſalm* and *Expoſition* after the ſecond Leſſon, as in the Morning Service. And at our Return about eight, many of the Pariſhioners come in to hear Mr. *Whitefield* examine and inſtruct the Children by way of *Queſtion* and *Anſwer*, which perhaps is as *edifying* to *all* preſent, as any of his *Sermons* or *Expoſitions.* His *main* Buſineſs is to ground the Children in their Belief of ORIGINAL SIN, and to make them *ſenſible* of their *damnable State by Nature*, and the *abſolute Neceſſity* of a Change *to be wrought on their Souls by the Power of GOD*, before they can be in a *ſalvable* State, or have any real Right to call themſelves *Chriſtians*; for this Purpoſe, they are ordered to get by Heart our excellent Church Articles of ORIGINAL SIN, of FREE-WILL, and of JUSTIFICATION.

At nine o'Clock we go to Supper, and the Children up to their Bed-Room, where ſome Perſon commonly ſings and prays again with them; and before they go to Bed, each Boy, as in the Morning, is ſeen to kneel by his Bed-ſide, and is ordered to pray from his own Heart for a Quarter of an Hour, ſome Perſon inſtructing them how to pray, as in the Morning; and at ten o'Clock all the Family goes to Reſt, unleſs any one or more *chooſes* to ſit up an Hour or two for their *private Devotion*, or *Meditation*, or *Converſe.*

On the *Lord's Day* we all *dine on cold Meat*, prepared the Day before, becauſe all may attend *the Worſhip of GOD*, which we have that Day four Times at *Church*, which fills up thoſe Hours employed at *Work* on the other Days; and thus is our Time all laid out in the Service of GOD, the Variety of which is a ſufficient

ent Relaxation to a well-diſpoſed Mind, and obviates thoſe idle Pretences for what is called *innocent* (tho' in Reality *damnable*) Recreations.

Here is no Room for *Pride* or *Ambition*, unleſs it be, which ſhall ſerve *Chriſt* moſt and beſt; for there is but one Purſe in the Houſe, no one having any other Wages than *Food and Raiment* convenient for them, and what Need has any one for more? Indeed there is *no viſible Fund*, becauſe all are taught *daily to depend on, and act their Faith in GOD, who having begun the Work, will moſt ſurely carry it on at the* Orphan-Houſe, *as well as in every Believer's Heart.*

POETICAL ESSAYS. &c.

The ORPHANS HYMNS.

COME, let us join our GOD to bleſs,
And praiſe him evermore;
That Father of the Fatherleſs,
That Helper of the Poor.

Our dying Parents us forſake,
His Mercy takes us up:
Kindly vouchſafes his own to make,
And he becomes our Hope.

For us he in the Wilderneſs,
A Table has prepar'd:
Us, whom his Love delights to bleſs,
His Providence to guard.

Known unto him are all our Wants,
And when we ſee his Face;
His open Hand our Bodies feed,
He feeds our Souls with Grace.

Then let us in his Service ſpend
What we from him receive,
And back to him, what he ſhall lend,
In Thanks and Praiſes give.

Before going to Work.

LET us go forth, 'tis GOD's Command,
Let us make Haſte away;
Offer to CHRIST our Hearts and Hands,
We work for CHRIST to Day.

When he vouchſafes our Hands to uſe,
It makes our Labours ſweet:
If any now to work refuſe,
Let not the *Sluggard* eat.

Who wou'd not do what GOD ordains
And promiſes to bleſs:
Who wou'd not 'ſcape the Toil and Pains
Of ſinful Idleneſs.

In vain to CHRIST the Slothful pray;
We have not learn'd him ſo,
No: --- For he calls himſelf the Way,
And work'd himſelf below.

Then let us in his Footſteps tread,
And gladly act our Parts:
On Earth employ our Hands and Heads,
And give him all our Hearts.

For their BENEFACTORS.

FATHER of Mercies, hear our Prayers,
For thoſe that do us good;
Whoſe Love for us a Place prepares,
And gives the *Orphans* Food.

Their Mites, with Bleſſings on their Heads,
A Thouſand-fold reſtore:
O feed their Souls with living Bread!
And let their Cup run o'er.

Thy Bounty LORD, in CHRIST built up,
Let them forever prove,
Stedfaſt in Faith, joyful thro' Hope,
And rooted deep in Love.

For thoſe who kindly founded this,
A better Houſe prepare;
And when remov'd to heav'nly Bliſs,
O let us meet them there.

WElcome dear Brethren, whom we love,
BETHESDA this we call;
A *Houſe of Mercy* may it prove,
To you, to us, to all.

Forever bleſs'd, ador'd and prais'd,
Be his moſt bounteous Grace,
Who with his own right Hand has rais'd,
For us ſo good a Place.

What tho' our Parents dear are dead;
Yet our great GOD provides:
Our Bodies here are cloath'd and fed,
Our Souls have *Chriſtian* Guides.

The heav'nly Manna, Day by Day,
To us they freel' impart:
O let's not trifle Time away,
But lay it in our Hearts.

The Love of CHRIST, let that conſtrain,
Why ſhou'd we need a Rod?
Few by ſuch Means the Way obtain,
Of leading them to GOD.

To Father, Son, &c.

T

To the Author of the GENERAL MAGAZINE.

SIR,

Solutions may be as Entertaining to your Readers as the Riddles; if you have Room for this you may inſert it.

Your Friend and Servant, T. J.

THIS is to let you know, that I have ſeen
The Riddle in your laſt Month's *Magazine*;
And that for one whole Day I rack'd my Brain,
To try to find it out, but all in vain.
I threw your Paper by, and went to Bed,
But this ſame Riddle running in my Head,
I dreamt a hugeous *Elephant*, forſooth,
Made me a Preſent of his *Ivory Tooth*.
Take this, ſaid he, *and make of it a* DYE,
And you'll unriddle this Grand Myſtery.

To the Author of the GENERAL MAGAZINE.

Several Perſons having deſired Copies of the following Lines, I deſire they may be reprinted in your Magazine, *to prevent the Trouble of often tranſcribing. I am,* SIR,

Your Humble Servant, &c.

VERSES to the Memory of HENRY BROOKE, *Eſq; who departed this Life, at* Philadelphia, *on* Friday, Feb. 6. 1735,6, *in the* 57*th Year of his Age.*

Dignum laude virum, muſa vetat mori.

PERMIT lamented Shade! an humble Muſe,
In lowly Strains, thy worthy Name to uſe:
Thy Merits claim a nobler Pen than mine,
In Lays polite and lofty, like to thine:
A Taſk ſo glorious, *Pope* himſelf might try,
To paint thy Virtues fair before our Eye.
In me, my Grief ſupplies the Want of Art,
And Gratitude, ſincere, as was thy Heart.
What uſeful Leſſons did thy Virtues teach!
Their Circle compaſs'd all in human Reach.
Thy Soul was uncorrupt, thy Genius ſtrong,
Thy Learning various in each different Tongue:
In thee the *Greek* and *Roman* Knowledge ſhone,
Each foreign modern Language was thy own.
No Science left unſearch'd, no Art could flie,
Or 'ſcape the View of thy diſcerning Eye.
Each bright Idea, printed on the Brain,
Thy Memory ſtrong, unerring did retain:
From that clear Fountain, he, whoever drew,
Found all explain'd, enforc'd, improv'd anew.
Each well-choſe Thought in beauteous Order lay,
And clear Expreſſion drove the Clouds away.

Well-

Well-choſen Words, ſo plain, ſo ſweet, ſo ſtrong,
With Pleaſure ſtill, we trac'd the Theme along.
So when thick Fogs obſcure the Face of Day,
And Men lament the abſent ſolar Ray,
The pitying Sun breaks thro' with glorious Light,
And Hills and Plains reſtores to mortal Sight.
Thy Feet the Paths of pure Religion trod,
Thy Soul, a living Sacrifice to God.
No Affectation, no abhorr'd Grimace,
With which the Hypocrite obſcures his Face,
Did e'er thy Virtue, or thy Honour ſtain,
'Twas all ſincere and upright, juſt and plain.
Good Humour, manly Wit, a generous Mind,
A Judgment ſtrong, a Fancy unconfin'd.
A Friend to Virtue, and a Foe to Vice,
In all thy Conduct regularly nice.
Happy the future Age that once ſhall ſee,
In all Reſpects, a Parallell to thee.
Thy great Contempt of Riches did, we find,
Give greater Leiſure to inrich thy Mind.
Knowledge and Virtue, theſe were all thy Store,
And to thy Talents, ſtill thou addedſt more.
O! couldſt thou leave thoſe Treaſures to thy Friend,
Than Gold more precious, ſhould the Gift deſcend.
Yet ſtill thy bright Example ſhall remain,
Our Minds the great Impreſſion long retain.
From us thy Pattern never ſhall depart,
'Twill raiſe the Mind, and rectify the Heart. *B.*

VERNON's *Anſwer to* HOSIER's *Ghoſt.*

HOSIER! with indignant Sorrow,
I have heard thy mournful Tale;
And, if Heaven permit, To-morrow
Hence our warlike Fleet ſhall ſail.
O'er theſe hoſtile Waves, wide roaming,
We will urge our bold Deſign,
With the Blood of thouſands foaming,
For our Country's Wrongs and thine.

On that Day, when each brave Fellow,
Who now triumphs here with me,
Storm'd and plunder'd *Porto Bello*,
All my Thoughts were full of thee.
Thy diſaſt'rous Fate alarm'd me:
Fierce thy Image glar'd on high,
And with gen'rous Ardour warm'd me,
To revenge thy Fall, or die.

From their lofty Ships, deſcending,
Through the Flood, in firm Array,
To the deſtin'd City bending,
My lov'd Sailors work'd their Way.

Strait the Foe, with Horror trembling,
Quits in haſte his batter'd Walls;
And in Accents, undiſſembling,
As he flies, for Mercy calls.

Carthagena, tow'ring Wonder,
At the daring Deed diſmay'd,
Shall e'er-long by *Britain*'s Thunder,
Smoaking in the Duſt be laid.
Thou, and theſe pale Spectres ſweeping,
Reſtleſs, o'er this watry Round,
Whoſe wan Cheeks are ſtain'd with weeping,
Pleas'd ſhall liſten to the Sound.

Still rememb'ring thy ſad Story,
To thy injur'd Ghoſt I ſwear,
By my Hopes of future Glory,
War ſhall be my conſtant Care:
And I ne'er will ceaſe purſuing,
Spain's proud Sons from Sea to Sea,
With juſt Vengeance for thy Ruin,
And for *England* ſham'd in thee.

A LETTER *from Don* Thomas Geraldino, *in Anſwer to Don* Blas de Lezo's, *at* Carthagene. *Faithfully tranſlated by* Britannicus.

Printed at Jamaica. 1740.

IF yet confin'd within thy Walls, O Chief!
The Want of Succours be thy Soul-felt Grief;
If with Revenge thy Martial Boſom glows,
And mourns, in vain, the Triumph of our Foes;
Blame not the wary Counſellors of *Spain*,
But curſe, Oh! curſe, the Tyrants of the Main:
O'er all Superiour ſpread their Canvas Wings,
The Prop of Nations, or the Fall of Kings.
Yet hope, my Friend; --- tho' Force awhile prevails,
Deep Fraud is all our own, and ſeldom fails:
What mighty Things have not by Fraud been done?
Fair Virtue's Self hath ſunk by that alone;
By that, Religion hath receiv'd new Forms,
And mighty Empires have been ſhook with Storms;
A *Perſian* Driver, and a *Turkiſh* Clown,
By that have ſnatch'd the Glories of a Crown.
Yet hope, our Treachery may fall again
"On Heaven's firſt Fav'rites, and the beſt of Men:"
Then all their VIEWS of a long, glorious War,
Shall, Meteor-like, expend themſelves in Air.
For ſee ----------, ever true to *Spain*,
O'ercome by Clamor, arms, but arms in vain;
Awhile, the publick Candour to engage,
Yields to the Torrent of the People's Rage.
Lull'd by the Charm of his pacifick Rod,
Conſenting Senates wait upon his Nod;

Approving

Approving Nations, influenc'd by his Will,
Confeſs his Pow'r, and Maſter-Piece of Skill;
Few Hearts but gladden at his gracious Smiles,
No Head but totters, if his Art beguiles.
And VERNON ſee, that Thunder-Bolt of War,
Inactive lies, amidſt a Load of Care;
His open Valour, by falſe Schemes betray'd,
Laments, like you, the Want of timely Aid:
Laments the Cauſe of our ſuſpended Doom,
Supplies ſo order'd, and ſo ſlowly come.
"While I, *ſays* FLEURY, Friendſhip entertain,
"Cruſh not, at once, the feeble Pow'r of *Spain*;
"Make not too ſtrong that Hero in the Weſt,
"For he and Vengeance never are at Reſt."
Pity ſuch Men ſhould ſink beneath the Weight
Of ill-us'd Pow'r, and miniſterial Hate.
Gods! I muſt ſpeak, what you and all Men know,
And, ſpite of Envy, recommend a Foe;
Like you, my Friend, the Dictates of my Soul
I muſt pour forth; --- for Conſcience will controul:
And Heav'n-born Truth breaks out, in Spite of Fraud,
Owns Virtue fair, for Virtue is from GOD.
Againſt ſuch Merit, join'd with full Command,
What Arts prevail? Or, Oh! What Pow'r can ſtand?
Alas! I fear; --- for ſhould --------- turn,
Fraud and Hypocriſy are over-born:
Who ſhall the ſtubborn Patriot then reduce?
Or then corrupting Councils, what the Uſe?
To hamper Souls, what *Jeſuit* will try?
Or who, our worn-out Miracles deſcry?
Who ſtudy hard the Treaty-making Trade?
And patch Conventions, Juſtice to evade?
Hence, let us traverſe o'er Contention's Field,
Look back, my *Lezo*, and to Juſtice yield:
The latent Seeds of Diſcord bring to Life,
And judge, impartially, the fatal Striſe.
Iberia's Sons, grown bold by Length of Peace,
Rov'd, unchaſtiz'd, upon the trading Seas;
Secure they ravag'd on, deſpiſing Power,
Nor ſaw the coming of a fatal Hour;
With lawleſs Force, and yet pretended Right,
They ſearch'd, ſeiz'd, plunder'd, and condemn'd at Sight:
The wretched TRADER's, doom'd to endleſs Fears
Of plunder'd Treaſure, and the Loſs of Ears.
Then, breathing Vengeance, *Britain*'s Genius roſe:
Theſe Eyes beheld her ſhine amidſt our Foes;
Saw her, with all the Majeſty of Words,
Inſpire her Sons to exerciſe their Swords.
Ariſe, ſaid ſhe: And ſudden they prepare
To ſeek the Field, and ope the Scene of War;
Big with Revenge, each animated Clod
Already triumph'd like a Demi-God;

And (curſt Remembrance!) not a rural Swain,
But trampl'd down, in Thought, the Pride of *Spain*.
" Ariſe, *ſhe ſaid*, my Sons, in Arms appear,
" And draw that Sword which *Gallia* us'd to fear;
" Let each with Love of Native Freedom glow,
" And in the abject Slave contemn the Foe;
" Let the ſame Spirit burn in every Breaſt,
" Which in your great Forefathers ſtood confeſs'd;
" Copy their Fame that ſwells each faithful Page,
" And trace their Glory down, from Age to Age:
" Such God-like Acts with Zeal be counted o'er!
" How *Edward*, *Harry*, *Churchill*, fought before.
" By thoſe inſpir'd, march forth with equal Grace,
" Nor dread the Frowns of *Bourbon*'s haughty Race;
" Advance, in all the Pomp of War, again
" The Hope of *Europe*, and the Scourge of *Spain*.
" Now, 'ſtead of Friendſhip, and the Faith of Kings,
" Confounding Treaties into Cuſtom ſprings:
" Thoſe Ties, ſo ſacred! ever heretofore
" The Boaſt of Nations, ſeem to be no more;
" Reaſon and Juſtice on Oppreſſion wait,
" Sport of Ambition, and mere Tools of State;
" A haughty Princeſs, obſtinately blind,
" With whom no Treaties any Sanction find,
" Deaf to each Inſtance of our pious Care,
" Impels her *Philip* on to lawleſs War.
" O curſt Ambition! whoſe unbounded Aim
" No Law can regulate, nor Reaſon tame;
" To Hopes of univerſal Sway confin'd,
" No Arts can mediate, nor Faith can bind.
" Deluded Prince! Provoke the War no more,
" Think on thy Grandfire's gawdy Dream of Pow'r;
" Hope not by mighty Numbers to prevail,
" For thine, like his, tho' Numberleſs, may fail;
" Count o'er his Battles, and behold with Pain
" The Blood of Thouſands, ſacrific'd in vain,
" On *Hochſtedt*'s, *Ramillie*'s and *Blenheim*'s Plain.
" He fear'd no Vengeance, ſaw no fatal Hour,
" Nor felt a Joy like UNDIVIDED POW'R;
" Yet loſt, he ſaw his once victorious Name,
" Self-promis'd Conqueſts, and imagin'd Fame;
" And own'd, in Bitterneſs of Soul his Shame.
" For long Forbearance, long haſt thou been known;
" Patient, O *Britons!* aſking for thy own:
" Though negligent in Peace, ſecure from Ill,
" Yet ſcorn'd, or injur'd, ye are BRITONS ſtill.
" So the old Lion to Indulgence yields,
" Nor, unprovok'd, infeſts the neighb'ring Fields.
" But if by meaner Savages alarm'd,
" He ruſhes forth, with double Vengeance arm'd;
" With ſcornful Rage, and freſh collected Might,
" He ſpurns th' Invaders down to endleſs Night.

" Oft

" Oft have your Monarchs interpos'd their Care,
" To ſave an Empire from the Waſte of War:
" This *Leopoldus* ſaw, and wept his Fate,
" *Germania* ſhook, amaz'd, through every State:
" Again ſhe trembl'd, when the Hoſt of *France*
" She ſaw, in all the Pomp of War, advance.
" By Foes ſurrounded, What avail'd thy Care?
" Imperial CHARLES! or Confidence in Prayer?
" Yet ſtill preſerv'd; ſtill freed from dire Alarms,
" By GEORGE's Councils, as by NASSAU's Arms.
" But if no Meaſures, though all juſt, can tame
" This headſtrong Princeſs in her Search of Fame;
" If no pacifick Councils can reſtrain,
" And States, and Kingdoms intercede in vain;
" Since Trade, diſtreſs'd, to Violence gives Place,
" What elſe remains to break the Bonds of Peace?
" When Faith and Honour are unheeded Things,
" The Sword ſhould vindicate the Cauſe of Kings.
" O! Power vindictive, ſhew thy awful Head,
" Their known Correction, and their Soul-felt Dread!
" At your Approach, ſhall ceaſe their vain Alarms,
" For well they know the Terror of your Arms;
" Wild Horror then ſhall ſeize the affrighted Band,
" Struck to the Soul that Judgment is at Hand:
" The Rod of Juſtice to their Conſcience ſtings,
" And Ruin ſure to GUARDA COSTA's brings.
" So when an Eagle cuts his airy Way,
" Hawks, Kites, and Vulturs, meaner Birds of Prey,
" From Inſtinct own the Sov'reign of the Sky,
" Quit their low Game, and to known Shelters fly.
" Or ſo nocturnal Thieves, in Search of Prey,
" (Wretched Subſiſtance for the coming Day!)
" If an old Watchman ſhews detecting Light,
" They fly precipitate, with wild Affright,
" And bleſs the friendly Covert of the Night.
" Though many Thouſands, anxious for the Word,
" Impatient wait to draw the vengeful Sword;
" Though mighty Squadrons cover all the Seas,
" Such as alarm, or give to Nations Peace;
" Yet unreſolv'd, inactive, what avails,
" When ſleeps Reſentment, and when Juſtice fails?
" Hence, unchaſtis'd, freſh Numbers will ariſe,
" Our Wrongs encreaſe, and lo! our Traffick dies.
" From ſuch Beginnings roſe that Pirate Race,
" Who fill'd the Nations round with dire Amaze;
" Who ravag'd long, till *Pompey* fix'd their Doom,
" Nor fear'd the Thunder of all-conquering ROME.
" See, the bold Sons of angry *Neptune* riſe,
" Their Acclamations eccho through the Skies;
" With honeſt Rage, and Indignation glow,
" And long to ſcourge this Outrage of the Foe;

" Impatient wait but for the laſt Command,
" To burſt their Thunder on the guilty Band.
" Go on, ye Sons of everlaſting Fame,
" The Matron's Glory, and the Virgin's Theme;
" Go, ſeek the Foe, where-e'er their *Navies* ride,
" Reſtore their Reaſon, or confound their Pride:
" Then, though the Thunder of the Battle rain
" Horror on Horror, o'er th' affrighted Main;
" Still a'm to place your Royal Maſter's Name
" Faireſt, and foremoſt, on the Book of Fame;
" Reſolve by Deeds, ne'er yet perform'd, to raiſe
" His Glory 'bove the Reach of human Praiſe;
" To fill with Terror each admiring Clime,
" And give an Æra to ſucceeding Time.
" To lead you on, Whoſe Care ſhall be employ'd?
" Whoſe but the Hero's, oft in Glory try'd?
" And lo he comes!--- VERNON, whoſe Virtue ſtood
" Bold and unſhaken, for his Country's Good:
" Whoſe Patriot-Soul no falſe Impreſſions took,
" No Court-Corruptions that th' Unſteady ſhook.
" In the fierce Rage of unrelenting Fight,
" Succeſs to Cruelty gives lawleſs Right;
" A ſordid Greedineſs of hoſtile Spoils,
" The Luſtre dims of military Toils:
" Courage, a Virtue of the Savage Kind,
" Mercy muſt temper fit for human Mind:
" In Schemes, beſt laid, ſtill Fortune claims her Share,
" But Mercy hangs not on the Chance of War:
" Valour and Conduct, Men much over-rate;
" VERNON is GOOD beſides,---and therefore GREAT!

She ſaid: --- And then my ſad foreboding Heart
Felt ev'ry Dread that Horror could impart;
'Twas then for thee, and threaten'd *Spain* I fear'd,
Yet faſt to thee, and her dear Cauſe adher'd:
But oh! how vain! how fruitleſs my Deſires!
So Floods oppoſe, and quick extinguiſh Fires.

Say, Why am I impell'd? By what Decree?
To paint this Image, though to none but thee?
This Type of Freedom (yet to us unknown!)
This ancient Boaſt, that will no Tyrant own?
Why from my Pen, whence Bitterneſs ſhould flow,
Drop ſweet Encomiums on a hated Foe?
Why comes not foul Detraction at my Call,
To intermix the dulcet Theme with Gall?
Envy would ſpeak---but partial Heav'n denies,
And thunders forth---YE SONS OF SPAIN BE WISE.

Once, but now vain! I thought *Jamaica* thine,
------'s, ------'s, ------'s, all were mine:
Like new laid Eggs, they ſwallow'd *Engliſh* Laws,
And ſtill were faithful to the *Roman* Cauſe;
But now no more, thoſe Friends no Art could ſave,
And Death convey'd their Treaſon to the Grave.

To

To this have all our evil Counſels turn'd?
Have I for this ſo many Tapers burn'd?
So many Miſchiefs, thus in vain, contriv'd?
Forſook my Country? In Corruption liv'd?
O! fix me faſt to ſome repenting Seat!
Or, rather, be ſome Convent my Retreat!
There let me lie, 'till Reaſon ſhall awake,
And Self-Conviction ſhews the dire Miſtake.
Open to juſt Reſentment ſee we lye,
And Oh! too hard, no friendly Succour nigh!
What more could I? ---------- kept in Awe
By the loud Claims of LIBERTY and LAW?
Equal to *Gundamore*'s were my Succeſs,
Fruitleſs ſhould be their Clamours for Redreſs:
Pointleſs their Satyr, though with Truth adorn'd,
Though Juſtice favour'd, and though Virtue mourn'd.
O happy *Britain!* reſcu'd from thy Fears,
Behold, in Triumph, lovely Peace appears;
See all thy Claims repenting PHILIP owns,
While your own Happineſs your Freedom crowns:
Come gentle Peace! Thy balmy Bleſſings ſhed,
And Strife and Envy, be forever fled;
Behold, my LEZO, what unnumber'd Charms,
What ſafe Delights are circled in her Arms;
With pleaſing Scenes the Minutes glide away,
Eaſe crowns the Night, and ſmiling Joy the Day;
The yellow Harveſts happy Plenty bring;
The Mountains ſmile, and even Defarts ſing;
Trade fearleſs flows, Fleets on the Ocean rowl,
And navigate their Wealth from Pole to Pole.
Enough: I ſee loſt Peace again returns,
And ſunk the Rage that in each Boſom burns;
Submiſſive PHILIP, weary'd with Diſtreſs,
Gives up the Pow'r he ſtruggled to poſſeſs.
Well, O my Friend! hath thy Prophetick Tongue
Declar'd the Ills that o'er *Iberia* hung?
Vain the Contention that Injuſtice arms,
And poor the Conflict that no Vigour warms:
Superiour Virtue, is the Care of Heaven,
And our Preſumption is to Vengeance given.
So *Egypt* once, as tells the ſacred Page,
For *Iſrael*'s Bondage, felt JEHOVAH's Rage;
JEHOVAH's well taught Miniſters amus'd,
His People burthen'd, and his Law abus'd;
Call'd for ſuperiour Vengeance: Plagues enſu'd,
But Plague, nor Famine, Stubbornneſs ſubdu'd:
'Till oh! too late, the peſtilential Rod,
Taught her to own a juſt avenging GOD:
On King and People ſwift Deſtruction turn'd,
And *Iſrael* triumph'd when all *Egypt* mourn'd.

HISTORICAL CHRONICLE,

FEBRUARY 1741.

FROM *Turky* they write that the Peſtilence and Famine make great Havock in the City of *Conſtantinople*, Hundreds dying every Day.

From *Muſcovy*, that the *Czarina* died the 7th of *Octob.* N. S. and is ſucceeded by Prince JOHN, Son of the Duke of *Brunſwick-Lunenburg*, and of the Princeſs *Anne* of *Mecklenberg*, purſuant to an Act in Form which was ſigned by her Majeſty the 5th Ditto. She alſo appointed the Duke of *Courland* to be Regent till the young Prince, who is about 3 Months old, comes to be 17 Years of Age.

From *Germany*, that the Elector of *Bavaria* refuſes to acknowledge the Archdutcheſs (Daughter to the late Emperor) as Queen of *Hungary*, *Bohemia*, *&c.* alledging that her aſſuming thoſe Titles is in Prejudice of his Rights, which he is determin'd to maintain; and accordingly is putting all his Troops in Motion. That the King of *Pruſſia* lays claim to a conſiderable Part of the Emperor's Territories in *Sileſia*, and has ſuddenly march'd his Troops into that Country, and taken Poſſeſſion: That *Spain* lays claim to ſome of the Emperor's Dominions in *Italy*, and is actually making Preparations to ſeize and ſecure them.

From *France*, that a great Coldneſs is ariſen between that Court, and the Court of *Great Britain*; and that they are repairing their Fleet, and hope to have 50 Sail of Men of War, ready for the Sea, in the Spring.

From *Great Britain*, that the King made a moſt gracious Speech to both Houſes of Parliament, on the 18th of *October*; in which his Majeſty declares his Reſolution of carrying on the War againſt *Spain* with Vigour: His Majeſty's Speech was anſwer'd by warm, loyal and dutiful Addreſſes from the Lords and Commons. That an an Order was iſſued by the King in Council, dated the 17th of *November*, laying an Embargo on all Veſſels in the Ports of *Great Britain*, laden or to be laden with any kind of Proviſion of Victuals to be exported to foreign Parts. That there was a great Storm on the 1ſt of *November*, which did great Damage both at Land and Sea, near 60 Veſſels being loſt on the Coaſts of *Great Britain*, *Flanders* and *Holland*. That Orders are iſſued for raiſing ten new Regiments of Foot, and putting 20 more Ships of the Line into Commiſſion. That Admiral *Vernon*'s Birth-Day was kept with great Rejoicings in *London* and other Parts of the Nation. And, that great and generous Preſents and Rewards were given by the Government, Nobility and Gentry to Capt. *Peddie*, Commander of a Merchant Ship, for making a gallant Defence againſt a *Spaniſh* Privateer.

From *Holland*, that ſome of their Dykes were broke in the great Storm, and a conſiderable Part of the Country drowned.

From *Boſton*, that the Town has ſuffer'd extreamly this Winter, thro' the Scarcity of Fuel and Proviſion, the Roads being ſo full of Snow that they could not be brought in; and the Poſt was oblig'd to leave his Horſe and travel with Snow-Shoes. That a large

large and bountiful Collection was made among the Rich for th Relief of the Poor.

From *New-York*, that many People in the Country were in t great Want of Fodder for their Cattle, that in ſeveral Places Fou Cows are given to have one delivered in *May*; and that the Col has been ſo ſevere, that even Deer, Squirrels and Birds have bee found frozen to Death, and great Quantities of Sheep have periſhed Wood ſold in the City at 40*ſ per* Cord.

From *Virginia*, that by the Severity of the Winter the Loadin of the Fleet has been ſo much retarded, that their Sailing, whic was fix'd for the 26th of *February*, is defer'd to the 20th of *April*.

From *Antigua*, that 25 Sail of Veſſels were at that Iſland which had been blown off theſe Northen Coaſts this Winter.

Extract of a Letter from Jamaica, *dated* Feb. 5.

" Since my laſt to you, Admirals *Ogle* and Commodore *Leſtock* ar arrived here with their Squadrons, and near a hundred Sail of Tran ſports, with the Marines, beſides Store-ſhips, Fire-ſhips, *&c.* My Lor *Cathcart* died on his Way hither at *Dominica*, and his Entrails carried to *St. Kitts*, and there buried. The Marines are now under the Command of General *Wentworth*. Upon their Arrival here, there was a moſt ſurprizing Diſpatch given, in victualling, watering and refitting them out for the Expedition. Admirals *Vernon* and *Ogle*, with General *Wentworth*, ſail'd from hence within theſe ten Days, with 33 Ships of the Line of Battle, 22 Frigates, Fire-ſhips and Bombs, and near a hundred Sail of Tranſport-Ships beſides, with Marines on board. All the ſick and defective Men were put aſhore in the Hoſpitals: So that the whole Fleet is now compleatly mann'd with hearty ſound bodied Men.

There has been ſeveral Prizes ſent in here lately by our Northward Privateers, among which, one Sloop by Capt. *Drummond*, loaded with Cocoa, dry Goods, *&c.*

P. S. The Fleet and Tranſports have all full four Months Proviſions of ſeveral Species on board."

Extract of a Letter from Annapolis *in* Maryland, *dated* Feb. 12.

" There has been (and, I may ſay, yet continues) the hardeſt Winter that ever was known here by the oldeſt Perſon in it. Wood has been extreme dear, and hard to be got. Some have been oblig'd, in Town, to lie in Bed for want of Firing: And in the Country, ſome have been froze to Death: One Man near the Town, was much eaten by the Hogs before the Coroner's Inqueſt ſat; and it was imagin'd (by the Blood near his Body) that the Hogs got foul of him before he was quite dead. We hear of many People drowned by being too venturesome on the Ice. Veſſels have been much damaged by the Ice, and ſome loſt: One, a Schooner, whereof *Mark Markham* was Maſter, was out thro' with the Ice in the Bay, and ſunk while the Maſter was in the Cabin, where he periſh'd; a Negro Fellow had juſt time to ſling himſelf from the End of the Boom on the Ice, by which Means he was ſaved. This happen'd in the Thaw the latter End of *January*: And prodigious other Damages. At preſent the River *Severn*, which is about a Mile wide, is froze ſo hard that Wood is brought to Town in Carts upon it: And other Rivers have been froze ever ſince the Winter firſt ſet in, ſo that a Stranger can

Wood

arce tell where is Water or where is Land, all being cover'd with a ick Coat of Snow. Abundance of Cattle, Hogs and Sheep have riſh'd already, and more are daily periſhing. The Wild-Fowl, here there is any Water open for them, have almoſt chang'd their atures and become tame; but ſo poor that they are worth little or thing. Proviſions, ſuch as Flour, Butter, *&c.* are grown ſcarce d dear. And indeed the Winter here has been ſo terrible that the ıce of Affairs looks as if every thing would be ſcarce, both for the iſtenance of Man and Beaſt."

he Number of His Majeſty's Ships, Veſſels, and Bomb-Sloops, now in Pay.

Station.	Ships.	Men.
Jamaica (with Ogle's Squadron)	51	15940
More order'd to Sail	5	2440
Under Admiral Haddock	19	5027
Plantations	15	2710
Secret Service (with Anſon)	6	1440
Convoys and Cruizers	29	4005
Ireland	5	1080
At Home	35	8109
	165	40751

The Price of Bills of Exchange *in the ſeveral Colonies is the ſame as in our laſt.*

Price Currant in Philadelphia.

Wheat, *per Buſhel*, 4*s*6	Rice, *per Hundred*, 12*s*6
Flour, *per Hundred*, 13*s*	Sugar, 35*s* to 40*s*
Bread, *White*, 20*s*	*Weſt-India* Rum, *per Gall.* 2*s*7
---- *Middling*, 18*s*	*New-England* Ditto, 2*s*3
---- *Brown*, 14*s*	Molaſſes, 1*s*10 to 2*s*

In our laſt we gave an Account of the Export of Proviſions from the Port of Philadelphia, *betwixt the 25th of* December 1739, *and the 25th of* December 1740. *The following is an Account of ſome other Particulars of our Exportation, during the ſame Term*, viz.

Flax-Seed, 3792 Hogſheads, 254 Barrels.
Pig-Iron. 1049 Tons, 1002 ſingle Pigs.
Staves, 1,543,068
Heading, 108,951 Pieces.
Hoops, 22,460
Shingles, 298,925
Pine Boards, 19,706 ſingle Boards, 232 Feet.
Hemp, 15 Tons and half.
Bees-Wax, 1 Hogſhead, 8 Barrels, 2 Boxes.
Skins and Furs, 14 Cheſts, 5 half Cheſts, 1 Barrel, 4 Boxes.
Marble, 11 Caſes, 1 Box.
Deer-Skins, 3 Hogſheads, 68 Cheſts, 7 half Cheſts.
Wheel-Timber, 3836 Pieces.
Scantling, 1390 Pieces.
Pines, 70 Cheſts, and 1 Bundle.